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Behind the Garden of Allah

By REID F. SHIELDS

Reviewed by MRS. E. D. McKUNE, Canton, Ohio

SOMEONE has said that History revolves around the lives of great persons. In a strange way the lives of three men of varying temperaments and motives were woven together in the modern history of the Anglo-Egyptian Sudan. Dr. Reid F. Shields gives impressionistic glimpses of these men on four different dates.

THE MAHDI, GORDON, GIFFEN
1874

1. As the moonlight poured down on the island of Abba in the White Nile River, Africa, a black man, rosary in hand, chanted the ninety-nine names of Allah. He was a descendant of Mohammed, possessed with the growing conviction in his own mind, that he, Mohammed Ahmed, was the Expected One, the Mahdi of Allah.

2. A little steamboat moving southward in this same river carried the man known to the world as Chinese Gordon (General Charles George Gordon). He had been appointed Governor General of the Equator by the Khedive of Egypt. Love for Christ filled him with zeal to subdue the slave traffic in Central Africa. As he passed the Island of Abba, birds seemed to laugh at him from the bushes.

3. The moonlight also shone upon a village church in south-eastern Ohio. Friends had gathered to hear the farewell words of a young man whom God had called to Egypt. In this United Presbyterian audience was a cousin of the young missionary, a youth of twenty-one years. In his heart was born the great life purpose that took him to Egypt, later to the Sudan—J. Kelly Giffen!

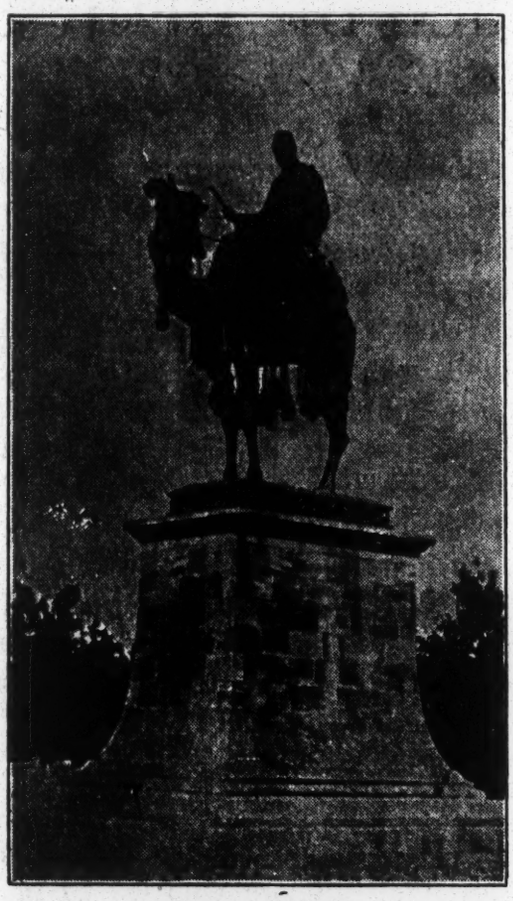
1881

1. Mohammed Ahmed gave food to an Arab pilgrim who lay ill in a straw tukl on the Island of Abba. Strength seemed to come miraculously, whereupon the pilgrim declared, "Thou art el mahdi el muntazzer—the Expected Saviour of the World." Thus confirmed in his own convictions, Mohammed Ahmed proclaimed himself the Mahdi, successor to the Prophet of Allah.

2. Gordon was in service for Britain on the lonely little island of Mauritius in the Indian Ocean. He

was contented because he had time for communion with Christ. But the world began calling for him to be sent to the Sudan to deal with new problems there.

3. Rev. J. Kelly Giffen and his bride had just arrived in Alexandria, Egypt, and were attending Association Meeting. He listened to the discussion concerning a proposed for-



Gordon's Statue.

ward movement of the American Mission into the Sudan. He heard the refusal, but on his heart was stamped a vision of Khartum.

1884

1. A scene of devastation in the town of El Obeid, Sudan, as the forces of the Mahdi plundered and destroyed property and human life to accomplish their mad conquest "On to Khartum . . . to Cairo . . . to the entire East."

2. In Brussels, Gordon restlessly debated whether to accept the offer of the King of the Belgians to become governor of the Congo, or to obey the call of his British Queen and go to the Sudan. The decision was made. "On to Khartum" from the North, while the Mahdi was approaching it from the South!

3. There was excitement in Assiut, Egypt, because of the arrival of Gordon bound for the Sudan. Many people crowded to greet him. To the American missionaries he spoke of his great faith in God. The boat carried him southward. But to J. Kelly Giffen the conversation with this godly man gave food for thought as he silently returned with his companions to the new college. Who would carry the Gospel to the land which Gordon was going to conquer?

1885

1 and 2. Again bright moonlight. The Mahdi was camped at Omdurman, opposite Khartum. For 321 days Gordon had withstood the terrible siege. The expected reinforcements did not come. Khartum fell! The head of the noble Gordon was thrown as a trophy at the feet of the Mahdi, who smiled in triumph.

3. "Gordon dead! Khartum fallen!" read J. K. Giffen in his Egyptian newspaper. His heart was grieved as he pictured the suffering among the poor people in the Sudan. The vision, already engraved upon his heart, deepened, and never departed from him.

Behind the Garden of Allah covers the life-time span of Dr. and Mrs.

J. Kelly Giffen who were pioneers in time, as well as of different types of mission work, as their *visions* became *realities* in the Sudan.

THE SUDAN OF YESTERDAY AND TODAY

Dr. Shields gives a detailed description of four statues of Rameses II, carved on the face of the rock-hewn temple of Abu Simbel which stands on the west bank of the Nile near the boundary line between Egypt and the Sudan. (See picture, Text, p. 42). For more than three thousand years, Rameses, representative of the dominant power of Egypt, has sat thus, as if calculating the gold, slaves, and ivory which came from the vast territory known as the Sudan, Land of the Blacks. Our study is limited to the section called the Anglo-Egyptian Sudan. It is a part of the ancient Nuba, known from antiquity as "The Land of Gold and Slavery."

It is thought that about one thousand years before Christ the Nubians turned the tables, and were ruling over Egypt, but not for a relatively long period. In 650 B.C. an Egyptian monarch was again on the throne, but so busy with the affairs of his own country that the Sudanese developed a strong kingdom with the capital at Merowe. After a period of about four hundred years there came to the throne at Merowe a succession of queens with the title of Candace.

Then came the great event in history, backward and forward from which we date time—THE BIRTH OF CHRIST. In Acts 8 we read of the servant of Candace who was baptized a Christian in Palestine. Doubtless he carried his new-found faith back to his queen and people. During the next five hundred years Christian Churches were built. Flourishing churches they were, but the slavery which also flourished side by side with them, was to be their downfall.

Soon after the death of the Prophet Mohammed, Alexandria fell before the Moslem invaders, and soon all Egypt became a province of the Moslem ruler. Southward beyond the statue of the great Rameses marched the hordes of Islam, intent upon conquering central Africa. "But for seven centuries after the Moslem Conquest of the Nile delta the Christian kingdoms of Nuba and Aloa barred the progress of the false prophet of Allah into interior Africa and the upper valley of the Nile." Too often peace was maintained between the Christian cities and the Moslems at the price of slaves. During all these centuries Moslems were entering as quiet peaceful settlers. Mosques were erected. The churches of Christ were weakening. Finally there came an invasion in which the Christian king was captured. In 1328 a Moslem became king of the Sudan, as an under-sovereign of the Egyptian ruler. Many natives were forced to accept Islam. Not so the Shilluks and some other tribes mentioned by Dr. Shields.

The modern history of the Sudan begins with the Egyptian reconquest in the early nineteenth century by direction of the Egyptian Khedive, Mohammed Ali. In 1819 his son, Ismail Pasha conquered the independent kingdoms of the Sudan and located

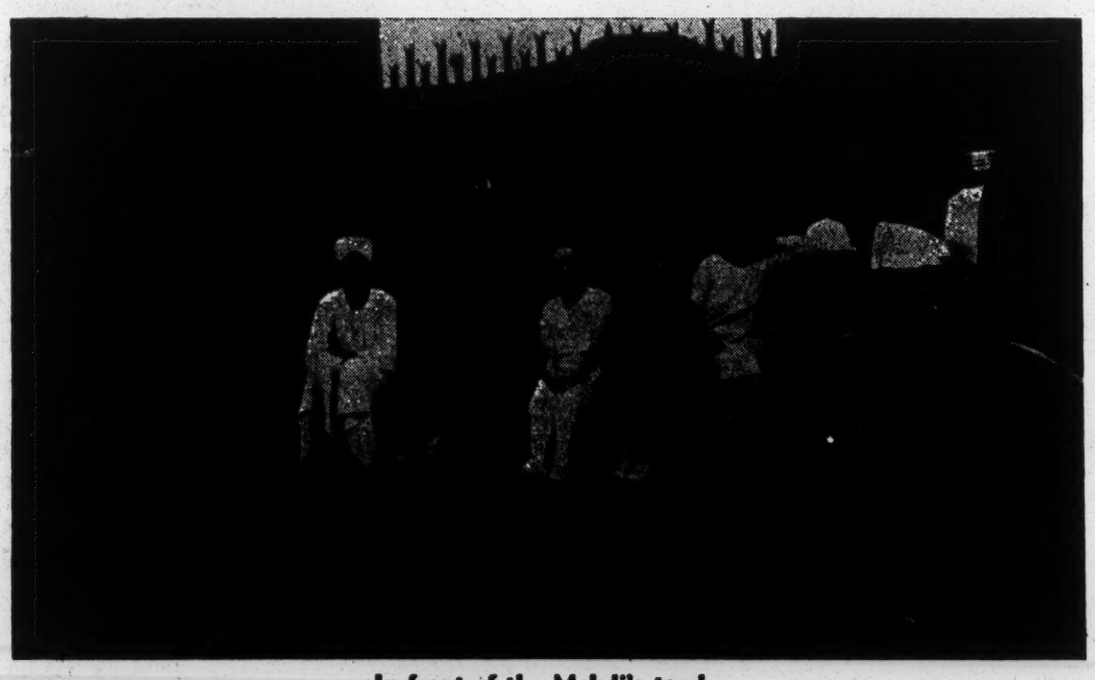
his capital at the junction of the Blue Nile and White Nile Rivers. He named it Khartum, meaning Elephant's Trunk. From this center Pashas appointed by Egypt exploited the country for more than sixty years. They amassed great wealth through horrible slave raids.

When Ismail Pasha succeeded his father as Khedive of Egypt, he knew that ere long Europe would interfere with the slave traffic of the Sudan. Consequently he sent Sir Samuel Baker to stop it, but with little success. In 1874 Ismail Pasha sent General Charles G. Gordon to be governor of the Equatorial Province. For five years this Christian General worked and prayed. He resigned because of indifference in Khartum and Cairo. Egyptian misrule became intolerable. The people were ready for open revolt. But at this crisis appeared Mohammed Ahmed who hailed himself the long-expected redeemer of Islam. The recalling of Gordon, his noble defense of Khartum for 321 days, and the fall of Khartum were mentioned in Topic I. Great was the massacre as the Mahdi began his sovereign rule over the entire Sudan . . . "savage fanaticism victor over civilization and the Christian West." Two days later two steamers of British soldiers entered the mouth of the Blue Nile, but fled at sight of the black flag of Mahdism.

No excesses were too great for the Mahdi. He removed his capital to Omdurman, then a mere village across the river. Was it the irony of fate that just five months after the head of Gordon had been presented to him as a trophy, the Mahdi himself was buried on almost the same spot?

The Khalifa Abdullai, the Arab pilgrim who had announced the Mahdi, was his successor. The reign of terror known as Mahdism continued to reduce the population through slave raids "from ten million to two million people." The city of Omdurman grew. Morals deteriorated. People were forced to accept the Moslem religion.

The British were aroused by the



In front of the Mahdi's tomb.

death of Gordon. Sir Herbert Kitchener was sent on a series of expeditions which finally resulted in the overthrow of Mahdism at the Battle of Omdurman in 1898. The tomb of the Mahdi was destroyed that it might not become a shrine.

Today the Anglo-Egyptian Sudan is administered by a governor-general appointed by Egypt with the approval of Great Britain. As Rameses continues to look out over this vast expanse of almost one million square miles he does not see slave trails, for Gordon's prayers for a Sudan free from slavery have been answered. However, Rameses may see slavery to sin and superstition. He may see Civilization taking material products (good and bad) into the Sudan, and demanding that the Sudan give of her products to the world. He may also see a growing group of those who have heard "the talk of God" and are the nucleus of what we hope will some day be a strong evangelical Christian Church.

OUR CHURCH IN THE NORTH AND SOUTH SUDAN

We rejoice that the United Presbyterian Church is having a part in helping the people of the Sudan to find physical, mental, moral and spiritual freedom.

During the seventeen years (1881-1898) following his arrival in Egypt, Rev. J. Kelly Giffen was active in various types of mission service. But he had not forgotten his interest in the Sudan, kindled at his first Association Meeting. In 1898 he was located in Tanta. As Secretary of the Egyptian Mission he was the go-between with the Church at Home. On September 3 an agent of the British and Foreign Bible Society rushed into Dr. Giffen's study with the news that Omdurman had fallen. The two men discussed the possibility of reclaiming the Sudan for Christ, even as it would be reclaimed to civilization. They decided to send a colporteur to Khartum. This plan failed. Soon after, came an offer of funds from an English Mission Society, *if* the United Presbyterian Mission would undertake work in the Sudan. The Church Board in America, after carefully considering this new step, sanctioned the sending of representatives to "spy out" the land. Dr. J. K. Giffen and Dr. Andrew Watson went as appointees of the Mission.

As the twentieth century dawned we find them on their quest. They saw the "giants" of sin and degradation—"the devilish drama of the Mahdi's reign of lust." Nevertheless, they recommended that our mission "go at once and possess it" by establishing a mission base at Omdurman or Khartum from which to work up the Blue Nile.

Rev. and Mrs. J. K. Giffen and Dr. and Mrs. H. T. McLaughlin (medical missionaries) and Rev. Gebra Hanna of the Egyptian Church were appointed to begin the new work. But as they were bidding farewell there came a message that the government forbade religious work among the Mohammedan Sudanese, but gave them freedom to open as many stations as they wished among the pagan black tribes of the White Nile region.

Another "spying out" journey! Dr. Giffen and Dr. McLaughlin explored the region and decided upon a spot about 600 miles south of Khar-

tum, on the Sobat River near its junction with the White River. The mission approved the recommendation, and these two pioneers with their wives set out for their new home among the Shilluks. Quotations from Mrs. Giffen's thrilling account of the trip to Omdurman are found in the Text, pp. 71-76.

But another disappointment awaited them. Permission to go to the South Sudan was withdrawn. Nothing to do but wait! In the meantime our stations in the North Sudan were established.

Our mission work in the Sudan is considered under the two divisions—North Sudan and South Sudan. Today in the North Sudan we have stations at Khartum, Gereif, Khartum North, Omdurman, and Wad Medani; in the South Sudan at Doleib Hill and Nasir.

Chapter V contains a review of our work in the North Sudan—a witness to the fact that our Pioneers "hustled while they waited" in Omdurman for permission to go Southward. They secured a mud house in the center of this fanatical city. At first their ministry had to be confined to Europeans, Copts from Egypt, and Abyssinian Christians. They were permitted to have church services provided no Sudanese were invited. On March 17, 1901, the first communion service was held. Finally the government removed the restrictions. The confidence of the people was won. More missionaries were added to the staff. In 1907 the first self-supporting Christian Church in the Sudan was organized—at Khartum. In 1912 the Presbytery of the Sudan was born.

These pioneers encountered strange customs, among which was the "zikr" or Dervish dance, strange superstitions which necessitated the wearing of charms to keep off "the Evil Eye," and demoralizing social practices concerning marriage and the position of women.

Dr. J. Kelly Giffen and adopted baby, Luke.

They saw the needs of thousands of little children. They were not dismayed because the government would not permit a Christian school for Moslem children. Instead, they gathered Christian boys into rude sheds and began teaching. "But education cannot be withheld from a people who have come into touch with civilization," says Dr. Shields. Government protests fell before the demands of the Sudanese.

In 1905 Dr. and Mrs. Giffen went to a newly-purchased location in Khartum. In kindness they took two needy children into their home. They did not realize that this act would

bring more and more children. Big hearted and generous, they could not turn them away. This small beginning was the nucleus of the Boys' Home, located in Khartum, but moved in 1933 to new buildings in Omdurman.

Needs for agricultural and industrial training led to the starting of the J. Kelly Giffen School of Agriculture at Gereif, about five miles south of Khartum on the Blue Nile. Today it is well equipped to show by example the worth of breeding better cows and of raising more and better fruits, vegetables, and farm crops.

What of the girls? In lands with Moslem backgrounds there is prejudice against sending girls to school. But the excellent work of the Girls' Boarding School in Khartum North, and the Bible Women's Work in the North Sudan witness to the fact that God led even in undertakings concerning which there was so much prejudice.

Let us turn our attention to the South Sudan. On February 17, 1902, Lord Cromer, the High Commissioner in Egypt, gave permission to begin work among the Shilluks, also two hundred acres of land near the junction of the White Nile and Sobat Rivers. In March the Giffens and McLaughlins began the six hundred mile trip in sail boats. Another thrilling trip and experiences as they began their new work on the doleib-palm covered knoll which they named Doleib Hill. Dr. Shields gives interesting descriptions of the building of their first mud tukls; of the flat country with its animal and plant life; of the occupations of a people whose chief source of wealth is cattle; of the tall people with elaborate styles of hair dress, especially among the men; of native foods; of the struggle of reducing an alphabetless language to writing; of common diseases which were "cured" by the queer concoctions of the witch doctor. (Read pp. 111-130)

But of even greater interest to us are the works of healing and training, continued to this day, at the sacrifice of noble, consecrated missionaries. It was not easy to convince the people of any need for education. "It was not a thing of their grandfathers, therefore it could have no value to them." A few came to the first school, opened in September, 1903. Finally education was offered to girls. The little bush schools are the latest development and give real promise for the future. The government is cooperative in educational work, even "subsidizing mission schools and establishing no schools of their own so long as the missions operate schools in the pagan Sudan." English is the official language.

Think of the difficulties in establishing a Christian Church among a people "so devoid of any spiritual thought." A little church was built of mud and roofed with grass. People came, stacking their spears beside the door. Ten years passed. The first convert, Nyidok, was baptized in 1913. Today nearly 200 have been baptized. A congregation of 250 assembles for service on Sabbath. We can scarcely realize what it means for them to break with the native celebrations and stand out for Christ! (Text, pp. 130-145)

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made early to go on up the Sobat, but not until 1912 was it possible to open definite work among the people of the great Nuer Tribe at Nasir. The Nuers were tall and thin like the Shilluks, and wore less clothing. They seemed more responsive to the missionary message. Dr. Shields describes in detail their tribal marks, customs, superstitions, etc. (pp. 156-172)

Again the missionaries faced the problem of an unwritten language and many other difficulties attendant upon primitive work. But today we have at Nasir evangelistic, medical and educational work, which includes a Boys' School and a Girls' School and Orphanage. Contacts are being made with outlying villages also.

GOLDEN OPPORTUNITIES

Golden Opportunities! For whom? First of all, may we say for *us*, as a denomination of Christian people who believe that "Where there is no vision, the people perish." We have the opportunity to read and study about the Sudan and to support adequately the work so nobly begun. There is the call to occupy more completely the fields already established. Dr. Shields says, "Missionary work must be social as well as individual." As outside culture and civilization encroach upon village life many ancient tribal customs are cast aside and nothing constructive takes their place. Our author is convinced that the new culture needed by the Sudan cannot be based upon Islam. "It must be a social order which is centered in Jesus Christ." Christianity must have a message which will help the Sudanese to show in every activity and phase of life that he has been reborn. A Nuer Christian said, "You can talk and talk and talk, and you can scold and scold and scold, but the Nuers will never stop doing these evil things until Jesus is in their hearts." For some readers of *Behind the Garden of Allah* there may be the opportunity to go—to identify themselves as missionaries, prepared for and consecrated to the tasks at hand. To all of us there is the opportunity to pray for missionaries and people.

There is also opportunity for advance work. Calls come from many tribes untouched with the Gospel. Dr. Shields lists the names of these tribes living in an area "as large as all the United States east of the Mississippi River except Georgia, Alabama, Mississippi and Florida and with as many people as are found in Philadelphia and Pittsburgh, without a Christian worker."

In 1903 the Sudan Government asked the American Mission to open work among the Anuaks, a virile tribe on the border between Sudan and Ethiopia. The mission promised to do so as soon as possible. Although the as-soon-as-possible has continued for more than thirty years, let us thank God and rejoice that at last this work is being launched by Rev. and Mrs. W. Don McClure at Dimmo. They need our prayers and support.

The Sudan is still the land of *Slaves and Gold.* Slaves to sin, ignorance and superstition! Gold in the form of human lives which need to be made "fit for the Master's use!" Golden opportunities for *us* to help them so that there will be opportunities for *them* to know.

Program Suggestions

We have just completed the study of the Moslem World in general—a good background for the study of the Sudan, the land "Behind the Garden of Allah." We are fortunate in having a most interesting and attractively written Textbook by Dr. Reid F. Shields, one of our own missionaries. He has been in evangelistic and educational work in the Sudan since 1917 with the exception of a brief term of service in Ethiopia. The book has good illustrations, contains the names of all missionaries appointed by our Boards to the Sudan (Appendix I) and an outline map of the Sudan. This book should be in every United Presbyterian home, not only for study purposes now, but for future reference. Also, it is one of the 1937-38 Reading Course Books. Price—Cloth 75; Paper, 50c. The review in this Magazine should in no way supplement the use of the Text itself in planning the April Program.

1. A fine booklet of *Teacher Helps* has been prepared by Miss Emma H. Kensil—15c. Write to the Board of Foreign Missions in Philadelphia, or to the Literature Department of The Women's Board in Pittsburgh. This booklet contains suggestions for Topics, Questions, Assignments, Debates, Tests, etc. Because of the completeness of *Teacher Helps* it seems unnecessary to offer more than a few program suggestions with this Review.

2. *Maps, Pictures, Curios and Visual Materials.* Helpful in giving vivid, lasting impressions of the Sudan and our work there. Refer to map in back of Text. Enlarge it on blackboard or poster. Use a good map of Africa to show relative location of the Sudan. Send to the Literature Department for a set of Blue Print Maps of our Foreign Fields—50c. Pictures often appear in the *Christian Union Herald, United Presbyterian* and *Womens Missionary Magazine.* Search old copies of *The National Geographic Magazine.*

3. *Clippings.* Make a scrap book of pictures and clippings of lasting interest on our mission stations in the Sudan to use with Chapters IV to VIII. Secure from sources mentioned above. Write for leaflets published by our Literature Department.

4. Chapter I may be developed as a "March of Time Radio Program." (Adapt from Girls' Circle Program, p. 228, December 1937 *Missionary Magazine.*)

5. Chapters II and III—an imaginary description of the panoramic picture that has passed up and down the Nile, or spread out before the statue of Rameses II during the past 3000 years.

6. Chapters IV, V, VI, VII and VIII offer fine opportunity to understand more clearly the history and present work of our Mission.

a. Trace on a map the pioneer journey of the Giffens and McLaughlins, telling about it in the words of Mrs. Giffen (Ch. IV).

b. Study the *Prayer Cycle,* Fifth and Sixth Days. Pray for our missionaries and stations by name. In the July, 1931 *Missionary Magazine* may be found pictures of many of these missionaries.

c. From the *Prayer Cycle* make a "Matching Test" by listing missionaries in one column and stations in another. Do not place correct station opposite name. Ask that they be arranged correctly, for instance:

1. Dr. and Mrs. R. F. Shields .....Nasir
2. Miss Elsie E. Grove .....Omdurman
3. Rev. and Mrs. W. J. Adair .....Khartum
4. Isabel Blair .....Doleib Hill

d. If you are meeting in a room where it is possible, sketch on the floor with chalk a large outline of the White Nile, Blue Nile and Sobat Rivers. Locate each of our Mission stations. Call for volunteers to name the missionaries, taking the stations in the order given in the *Prayer Cycle*. As each is named ask someone to stand on the map at that station to represent the missionary. This method not only gives a vivid picture of the relative location of our stations, but also demonstrates how many (or how few) missionaries we have for this vast territory.

e. Prepare small slips of paper, on each of which is the jumbled name of a missionary. Give one slip to each one present. Ask her to unjumble name, take it home, learn all she can about the missionary and pray for her, or him.

7. *Slides and Movies.* From the Foreign Board in Philadelphia (500 Schaff Bldg., 1505 Race Street) may be secured, free for transportation costs both ways, the following *Lantern Slides*:

"Saving the Sudan" by J. Lowrie Anderson.

"Medical Missions in the Sudan" by Ray Huffman.

"Behind the Garden of Allah" (new) by J. A. Heasty.

Motion Picture:

"Seeing the Sudan" by R. F. Shields. (16 mm).

Reel No. 1, Doleib Hill; Reel No. 2, Nasir; Reel No. 3, A Day in Shulla Land; Reel No. 4, Khartum.

8. *Game—Know Your Missions, Series* 2. A game of questions and answers on the Sudan, played like Bible Lotto. Suitable for information and entertainment at Society meetings or for groups at home. Price 50c. Order from the Literature Department, Pittsburgh, or from the writer of these Review Notes.

9. *Missionary Speakers.* Back pages of *The Missionary Magazine* contain addresses of all missionaries home on furlough. One from the Sudan may be located near you. No method is better than first-hand information.

10. Call for "personal impressions" from those who have read the Text. Ask them to tell why they recommend that all should read *Behind the Garden of Allah.* List as many "Golden Opportunities" as possible, whereby groups and individuals in America may help Christian work in the Sudan. What definite thing can your group do? Learn everything you can about our new work at Dimmo in charge of the McClures.

Wad Medani

By MISS AULORA R. McINTYRE

(Editor's Note: Wad Medani is a new station opened this year in the North Sudan with Miss Aulora McIntyre as the missionary in charge of work for women.)

PERHAPS you have never heard the name. Study your map and you may not find it. Yet it is a prosperous native city of 33,000 in the North Sudan. It is located on the south bank of the Blue Nile and serves an estimated population of 200,000 in the rich Gazeera District of the Blue Nile Province of which it is the capital. At the time of the British occupation in 1898 it was a mere village like numbers of others along the River. Forty years of British enterprise in developing the great system of irrigation by means of the Sennar Dam and its net work of canals has transformed the desert into a vast fertile plain producing great crops of cotton, durra vegetables and fruit. Today the Anglo Egyptian Sudan ranks high among the cotton producing countries. In driving the 115 miles from Khartum to Wad Medani, the speedometer showed us that the farming region begins about 45 miles from Khartum.

The city extends along the River for a distance of about three miles and reaches about a mile to the south. Its streets teem with people, men, women and children, especially the last. In the early morning one sees the servants on their way to the market; the effendis going toward their offices; the camels with their drivers, coming in laden with a variety of produce for sale: onions, bamia, egg plant, and melons. Others carry wood that has been brought up the river on rafts or native boats. Others bring great mountainous loads of the yellow desert grass such as was used in building the Tower of Babel. I am told that the rail road reached Wad Medani in 1910. Now two rail roads cross here and six auto roads pass through the city carrying freight and passengers to the far corners of the Sudan. In the market place dozens of motor buses await their load and taxis do a rushing business. Among these the Ford holds first place.

But before this invasion of modern traffic, the camel and the donkey were the only means of land transportation. The small boat and raft on the River were the only means of water transportation. In those days, Monday and Thursday were market days. Then one could see trains of donkeys and camels coming in with their produce for sale and other trains of beturbaned figures coming to buy. And to this day, I am told by old residents, the Arabs come on those same days and then the market is always crowded. Thus persists old customs in the land of the East. Four hundred years have passed since Wad Medani the founder came to this village and gave it his name. I talked with a descendant of his who claims to be in the direct descent in the seventh generation. His name is Ibrahim es Sunni and he has been mayor of the city until recently. He knows no English but is intelligent and gave me many bits of the history

of the Gazeera. This of course has been handed down from father to son. Only in this past generation has there been any education. Gazeera means island, so-called because it lies between the Blue Nile and the White Nile Rivers and their tributaries. It is almost surrounded by water. In this region, centuries ago lived the Dinka and the Shulla. They herded their goats, camels and cattle and enjoyed prosperity. Then gradually came the Arab, the peace was broken and war began, a losing fight on the part of the black inhabitants. The Arabs slipped up the river on their rafts, filtered in and overpowered them, enslaving and selling the young, and murdering the old. Today the population is Moslem. The ancient Christian civilization is long ago forgotten as well as the pagan influence that once persisted. I asked Ibrahim es Sunni if he had ever heard of Christian churches here. He knew of none except the remains at Soba which he said he had visited. He pointed with pride, however, to the gubba (monument) which he himself had built over the graves of his father and six others of the ancestral line, descended from Wad Medani, the founder.

He said that it was since the Mahdi occupation in 1885 that the population had become Moslem. Minarets rise gracefully from three large mosques, two of which were built by the Sudan government. One of these was paid for from the indemnity money which Egypt paid for the assassination of Sir Lee Stack in 1925. The third was the gift of a prominent Moslem shiekh. On Friday, the Moslem holy day, or better, holiday, the streets are crowded with white clad figures of men going to or leaving the mosques. But Ibrahim told me that not more than 30% of his co-religionists were faithful to their faith. Otherwise the three mosques would not accommodate them. I asked him if the women were permitted in the mosques. He explained that there was a screen behind which women of 40 or over might sit. Before that age, women have little to do with religion.

I asked him to tell me about the schools of the city. There are three government schools with an aggregate attendance of perhaps 500 boys. There are five khulwas where small boys sit on the ground around a fekki and intone verses of the koran and learn the Arabic alphabet. The English Mission has a school for girls but there are about 150 small boys in attendance too.

The nationality of the people as in other parts of the North Sudan is varied. There are Arabs, Turks, Egyptians, Abysinnians, Syrians, Hindus, Greeks, Syrians, . Italians and Armenians. But of course the predominant strain is Arab and black. These have mixed, especially the last two, bringing into a being a conglomerate race. However, the term "muwallad," meaning "born in the Sudan," makes them a race distinct from any of the races from which they spring. The men wear the galabea and the turban of the Arab Moslem, the women, the tobe, and the babies often nothing but beads and charms.

In concluding this article, I would mention that in this city of 33,000

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Dimmo and Beyond

By REV. W. D. McCLURE

(Editor's Note: Dimmo is the new station opening this year among the Anuak tribe, with Rev. and Mrs. W. D. McClure appointed to that work.)

BUT why beyond? Let us first get to Dimmo and then we may be ready for a forward look to new fields and new worlds to conquer. True! but forget not that the Greatest Missionary of our Christian era had his eyes fixed on the 'beyond' long before he ever reached Rome. Nor do our dreams for the Anuaks come to a happy end with the establishment of a mission station at Dimmo. Dimmo is just the beginning and everything is beyond.

But what is Dimmo? I am sure to many of my readers the word 'Dimmo' is no more significant than Timbuktu, perhaps less so, but it has this in common with Timbuktu: it is a "jumping off place." Dimmo has been chosen as the site for our first mission station among the Anuaks.

Dimmo is a "jumping off place" as far as western civilization is concerned. The last traces of western civilization, save that which we will import, are left behind in the person of the British officer stationed at the Sudan Government Post of Akobo, some miles down the Pibor River from Dimmo. The last outpost of civilization, to the north, is our own mission station of Nasir, on the Sobat River, some 200 miles away; and the next is Doleib Hill, another 200 miles down the Sobat River. Then between Doleib Hill and our next mission station at Khartoum, flows 700 miles of the waters of the Nile River, which, if they could speak, would relate long centuries of waiting for the message of the Savior, since He first drank of those waters as a babe.

At this new mission station of Dimmo we plan to build during January and February our modest home and start the great task of wining the Anuaks for Christ. Our first months will be spent in learning the new language, which as far as we can determine, has not been mastered by any white man, and in making friends. Comparatively speaking, the language will be easy, for our most difficult task in these lands where the scars of the slavedriver's lash can still be seen on bare backs, is to win the confidence and friendship of our black brothers. The black man fears the white as instinctively as children fear dragons and goblins whose bloodthirsty ways have been related to them. I have gone into Shulla villages where I was well known and heard grown men and women say to their little children, "You better run and hide. Here comes the foreigner and he will eat you." And then they roar with laughter as the screaming children dive into their dark huts for safety.

Such pranks always provoke me to the depths, especially when oft repeated, and I am sure some of the "dressings down" I have orally administered to those parents, if overheard by the children, confirmed rather than allayed their worse fears. But it does illustrate the natural enmity existing between the black and the white. It is only

as we literally "die to self" and become one with them in thought and sympathy that we can break down the barriers between us. Of ourselves we could not possibly do this, but we can, and do, meet with them in the common fellowship of our Lord, who is All in All to all men.

But only when we have made ourselves one with these people does our work of evangelizing them begin. This communal feeling is not the outgrowth of a superficial friendship and only becomes mutual after years of living and giving of self, through Christ.

So, you can appreciate the fact that the beginning we are now making at Dimmo is but for the present; it is the springboard from which we hope to make a mighty leap into the "beyond" of the Anuaks.

The Anuaks are the last, large group of the Nilotic people to be evangelized. Not that all the others have been won for Christ even in a small degree, for such is far from the case, but to all the other large groups of Nilotic people there have gone missionaries and work has been done. So in a large sense our church is pioneering on the last frontier in The Nilotic Sudan.

But what of the "beyond"? The group of Anuaks to which we go are those living in The Sudan proper, of whom there are approximately twenty thousand. But the entire tribe, including all branches, will number between fifty and sixty thousand, most of whom live across the border in Ethiopia. Are we, one lone couple, to be the only evangels for our Lord in all that country? Are we, one lone couple, to be the sole representatives of our Church to the Anuaks? Are we, one lone couple, to be the demonstration of our Church's entire interest in the spiritual welfare of the Anuaks? At best, how many people can we reach in a year, in ten years, in a lifetime? And what of those who daily go to meet their Creator never having heard of the Better Way, the More Abundant Life?

But what of the "beyond" for their physical welfare? We have learned through bitter experience on the Mission field how very difficult it is to rejuvenate a man's spiritual life if his physical being is one of disease and pain which we are powerless to help. More and more we realize that our task is not merely to prepare for the life hereafter but to improve the life here and now. We must make a man's body well and strong; we must teach him better methods of cultivation and planting; we must teach him better relationships with his fellows and show how the well being of his neighbor directly affects his own joy and prosperity; we must teach him to respect law and authority; we must guide him through the pitfalls of oncoming civilization which we are powerless to stop, if we would. And such is the task of the Mission staff today.

It will be no joy to re-travel that path alone, and our efforts must, because of the very nature of the work, be largely lost, unless the path is worn smooth by many feet leading the Anuaks into the "beyond." Our faith rests in Him "Who is able to do exceeding abundantly 'beyond' all that we ask or think," to send out helpers to carry on the work at "Dimmo and Beyond."

Psalms Over Africa

By REV. REID F. SHIELDS

SOMEWHERE I have seen the publisher's notice of a book called "Wings over Africa." I thought of this as we sat at tea in our garden at Khartoum and saw a great flock of beautiful white egrets flying over us. Wings out of the vast, silent plains of the south reminding us that we were in Africa, in the vast Sudan, explored and mapped and yet so little known. "A land shadowing with wings, which is beyond the rivers of Cush." And while we sat thus, there came the great tri-weekly flying boat from London, sister of the ships which fly the Atlantic. Its smaller cousin craft, too, flew over us from the East Coast and from the West Coast gathering together here lines of modern communication from all the world. We must recall with some effort that we are still in Africa.

"Wings over Africa." How significant they are of the contrasts in this mysterious land. What change the past generation has seen and wrought. What primitive conditions, what darkness remain.

For the Sudan of 1938 is very different from that to which our first missionaries came in 1900. Change was inevitable. Then only a generation had passed since interior Africa was an unknown, unexplored continent. Following exploration and a general knowledge of the country, came a long period of isolation when interior communication was very difficult and when communication with the outside world was kept at a minimum by reactionary rulers, rulers who were afraid of the change which they were smart enough to see would come from intercourse with the Christian world; but who were not wise enough to see that progress could not be resisted indefinitely and must override those who would not go along. Conditions in the Sudan made it rather later than other parts of Central Africa to be opened to missionary work and when our missionaries came to the country it was a virgin field for evangelical Christian work and was, also, a quite undeveloped country in every way.

The first generation of men and women who labored in the Sudan, whether their field was religion or government or business, have left the scene. We can now appraise their work and we see that it was good. The country has had a strong, just, benevolent government which tries as far as possible to work through the various tribal organizations. The people have dwelt in peace and comparative prosperity. River steamers, railroads, motor roads and air routes link the various parts of the country together in easy communication. Agriculture, which is the only natural resource of great consequence, has been fostered and developed, especially cotton culture. Education has been extended and medical work has had a large place in the attention of the government. Living conditions have been vastly improved in the towns. These are improvements in which we all rejoice. And at the same time, beyond these lies the great mass of popula-

tion in the little villages scattered along the rivers and across the plains where life goes on almost unchanged for centuries.

There are other changes which are more difficult to assess, for they are not measured by material or physical standards. They are spiritual movements. The first missionaries were admitted into the country, indeed, but they were forbidden to make any attempt to Christianize the native people, their work being confined to the few Christian Egyptians and Abyssinians living here. With what gallant faith they assailed that forbidding wall of Mohammedan fanaticism and its resultant governmental fear!

"Arise, O Jehovah; let not man prevail;
Let the nations be judged in thy sight.
Put them in fear, O Jehovah;
Let the nations know themselves to be but men."

At the dedication, a few years ago, of an addition to the missionary hospital in Omdurman the Governor General of the Sudan made the address to an audience which included many Moslem notables of the country. In that address he said that the government owed very much of its success to the work of Christian missionaries who, in hospitals and in schools had disarmed suspicion, overcome prejudice and won the friendship of the people as well as having trained many dependable workers for government posts. Mere toleration of missionaries has changed to positive friendliness toward mission work on the part of government officials of every grade.

During the current year, an English missionary from Palestine who is an able Arabic scholar visited the Sudan and gave a series of public lectures, not evangelistic but Christian. One of the prominent Sudanese Moslem shiekhs acted as chairman of the meeting. On the occasion of the Mohammedan religious feast just past, Rev. Boulos, the evangelist to Moslems in Omdurman, as is customary visited various prominent religious leaders. One of these asked to buy a Bible. One asked for an explanation of the Christian teaching on certain points. In another place, a group was gathered in the courtyard of the mosque and even there the sheikh welcomed him and gave him an opportunity for an informal message. "Arise, O Jehovah. . . ." Psalms over Africa!

A year ago, one of our ordained evangelists made a trip in company with a Bible Society colporteur to El Fasher, a large city near the western border where no missionary or preacher had ever been before. They met with a fine response and since then repeated invitations have come for someone to go permanently to that city, the capital of a great province which is without Christian work. No, not entirely without witness for there is a young man, a merchant, who is a graduate of our Boys' Home (about eighth grade standard). This young man is holding meetings weekly in his house and he has two copies of the Arabic Psalter. From these he has written off a few copies of some songs for the few who can read and he teaches these songs to the children and the illiterate of his audience. He has no kind of in-

strument and one wonders about the tune! But out over the conical grass roofs of that mud city, out over the steppes of Darfur goes the sound, goes the influence of that little meeting. Psalms over Africa. When can we go to swell the volume of praise and of witness?

This year the congregations of the North Sudan have taken a special collection to send a minister once each month to the city of El Obeid, the capital of another large province whose Moslem population is unprovided for spiritually. A recent journey was made during the month of Ramadan, the Mohammedan month of fasting. Meetings were announced for a certain hour in the evening but a delegation of Moslem men came to the evangelist and asked that he set the meeting for a later hour so that they could have time to break their fast and then attend the meetings. Later they came to ask him to hold special meetings for Moslem women. On the same trip, he stopped at another important town in the same province where there is no Christian witness. He selected the courtyard of a Christian merchant for his meeting, but it proved too small to accommodate the people and some Moslem government officials arranged a place in the street for him. He showed pictures of the life of Christ giving a verbal message in connection, and by the time they were finished the carbide, which supplied his light, was also finished and he prepared to close the meeting. But his audience was not satisfied. They asked for more. Someone volunteered to go to a certain merchant who sold carbide and get a new supply. So while this was being done, he got out the little song books which he had with him and got the people to sing a Psalm. Can you picture them, that crowd of black people, sitting in the sandy street of a Moslem town, waiting to see more pictures of the life of our Lord, and singing? Psalms over Africa.

There are other cities, other provinces in the Moslem Sudan which have not even so inadequate a witness as this. The opportunities for work among the Moslem people of the Sudan are unprecedented. "How shall they hear without a preacher, and how shall they preach except they be sent?"

The work for women in the homes has been confined to a few large cities. In spite of its growth during the past decade there are still more requests for lessons than there are teachers to give them. Requests are coming also from outlying villages, always conservative.

We have said nothing of schools, baby-clinics, rural welfare centers and other branches of the service which are a necessary part of our ministry, which are so much needed, and which provide a means of reaching great numbers of people with the Gospel. This is the time for advance, when doors are open and voices are beckoning us to come. There is a movement to bring an Islamic revival to Egypt and that will undoubtedly have a great influence on the Sudan also. The great Mohammedan university of El Azhar is already planning to send missionaries to the pagans of the Sudan. "We must work . . . while it is day. . . ."

And what of the pagans? One wonders what were the thoughts of the Shilluks as they returned to their cattle kraals and supper fires one evening some thirty-five years ago. From the knoll beside the Sobat river they had seen a little band of white people land from sailing boats and spread their beds under the doleib palms. As night closed they had heard voices singing a psalm. That English psalm has grown to a chorus of hundreds of voices singing in Shilluk and in Nuer and a few in Anuak, as they gather in church and school and clinic porch or in some shady spot on the village common. In that region the government is trying to keep out the Mohammedan influence and has entrusted to Christian missions the task of educating the youth. The desire for education is spreading to the villages. The Director of Education for the Sudan in a recent conversation was rejoicing (and was amused at the discomfiture of the civil administrators over the loss of promising clerks) over the news that some educated Shilluk boys had refused government positions in order that they could return to their villages to try for better conditions, better crops, better cattle. He said, "Plead for more workers. I would like to see your mission open at least six new stations at once." In view of the awakening Moslem missionary spirit, the responsibility which these facts place upon us is staggering.

And still in hundreds, in thousands of pagan villages no Psalm has yet been heard, the Saviour is totally unknown, the beauty which He would impart to human life gives place to conditions that are only beastly. "Ask of me, I will give thee the nations for thine inheritance, And the uttermost parts of the earth for thy possession." Hear this Psalm, and think of Africa.

WAD MEDANI

(Continued from page 366)

there is one Christian school, a small protestant church with half a dozen Egyptian families in its membership and the work in the Moslem harems which we are carrying on. As a result of my visit to Ibrahim es Sunni, in order to procure the facts I have related, he gave me a cordial invitation to tea. I accepted and Sitt Berta and I went. He had a very nice tea prepared and called his wife and two sons in to meet us. After visiting over the teacups for awhile, he proposed that we come to his house and teach and he would invite several of the girls in the neighborhood who would form a class with his wife. I explained just what we taught and he assented readily. He talked persuasively of what a great blessing it would be to the girls and how my "good deeds would be remembered after I was gone." What could I say? Only that I had no time to take on new work but I promised that as soon as we could get another teacher we would gladly come.

Thus opportunity calls on every hand. The need is great. Now you have heard of Wad Medani. Let us put it on the map, a point of light in the darkness, by fellowship together in prayer, gifts and labor.

Suggested Devotional Service

For Program-Study on "Behind the Garden of Allah"

By (Mrs. Chas. W.) ELSIE WEHLING FULTON

Devotional Theme for year beginning April, 1938: CALLS TO REMEMBRANCE

CALL TO REMEMBRANCE FOR APRIL:

"Remember that Jesus Christ was raised from the dead."—II Tim. 2:8.

Song: Bible Songs Hymnal No. 199.

Scripture References: Matt. 28:1-8; John 20:1-8; I Cor. 15:3-8; I Cor. 15:14-20; II Tim. 2:7, 8; I Cor. 15: 57, 58.

Leader: There are certain preeminently great historic facts about Jesus. Among these are the facts of His birth, of His death, and of His resurrection. His birth is remembered to-day and is joyously celebrated at the Christmas time. His death is remembered to-day in the observance of a solemn sacramental service, the Lord's Supper. If Jesus had not risen, His birth would not have been long remembered. If Jesus had not risen, His death would have been soon forgotten. The resurrection of Jesus was convincing proof of the spiritual significance of His birth and death, of His authority as a teacher sent from God, of the reality of His claims to be the Son of God and the Savior of the world, and of the immortality of the soul. There was good reason for Paul to send to Timothy, his young friend and fellow-worker, the call to remembrance, "Remember that Jesus Christ was raised from the dead."

We ought to remember the resurrection of Jesus as a great fact of history. We ought to remember the resurrection of Jesus as an essential part of the Christians' creed. We ought to remember the resurrection of Jesus as the assurance of our own resurrection and immortal life. Paul said, "Now is Christ risen from the dead, and become the first-fruits of them that slept." It has been beautifully written:

"Lift up your heads, ye sorrowing ones,
And be ye glad of heart
For Calvary day and Easter day—
Earth's saddest day and gladdest day—
Were just one day apart."

Meditation: (Led by leader, while others sit with bowed heads.) At the near approach of the Easter time, let us remember:

(1) That women were near the cross as Jesus was crucified.

(2) That women were present as the body of Jesus was laid in the tomb, and that they remained there after other friends had departed.

(3) That women came early on the first Easter morn bearing spices to anoint the body of Jesus.

(4) That women were the first to find the tomb empty and to hear the message of the angel: "He is not here: for He is risen, as He said."

(5) That women were first to herald the glad message of the resurrection.

May the example of the devotion of those women of that day be an inspiration to us and to all of the women of this day.

Prayer: For the conversion of the people of the Sudan. (For suggestions, see 5, 6, 7 Days in the Prayer Cycle.)

Song: Bible Songs Hymnal No. 108.

Memorial Service

AN impressive memorial service was held on Tuesday, January 18, 1938, at which the pictures of Mrs. H. C. Campbell and Mrs. J. J. (Mary Clokey) Porter were unveiled in the Women's Board Room. The service followed the regular Tuesday Prayer-meeting and all those in attendance were invited to remain. The Prayer Group Secretary, Mrs. Chas. W. Fulton, led this service. All joined in singing the 23rd Psalm, so appropriate for this occasion, then choice Scripture passages were read, and prayer offered by Mrs. Arthur B. McBride.

The tribute to the wonderful life and work of Mrs. H. C. Campbell was given very beautifully by her faithful friend and co-worker of many years, Mrs. J. B. Hill. Mrs. Hill spoke of her friend as a wonderfully gifted woman and of her faithfulness in the use of her many talents. After Mrs. Hill lifted the veil from the picture, Mrs. W. P. Wiegering led in a prayer of thanksgiving for this talented, consecrated life, and for the complete recovery of the one who after Mrs. Campbell's death has so ably taken up the many duties of Foreign Secretary, Mrs. J. D. Sands.

The veil from Mrs. Porter's picture was removed by her successor, Mrs. O. H. Milligan, who paid a sincere tribute to the memory of this beautiful life, and spoke of her faithfulness: as a faithful daughter, a faithful missionary woman, and a faithful Thank Offering Secretary, carrying out that vision which her Mother and she shared. Miss Jennie B. Wallace voiced a prayer of thanks for this beautiful, useful life and asked God's blessing upon the Thank Offering, the work made possible by it, and upon the givers.

"God calls our loved ones, but we
lose not wholly
What He has given;
They live on earth in thought and
deed as truly
As in His heaven."

The draped coverings of the pictures were scarfs brought from India by one of the "missionary girls" and seemed very symbolic of the influence and vision of these devoted women.

The services closed with a singing of the Missionary Psalm No. 22, "All earth to Him her homage brings" and the Mizpah benediction.

"If radio's slim fingers can pluck a melody
From night, and toss it over a continent or sea;
If the petaled white notes of a violin
Are blown across an ocean or a city's din;
If songs, like crimson roses, are plucked from thin blue air
Why should mortals wonder if God hears prayer?"

Ethel Roming Fuller.

Second St. Louis Celebrates

Golden Anniversary Members of the Second United Presbyterian Church, St. Louis, Mo.

SECOND St. Louis Women's Missionary Society has recently had the pleasure of honoring two of its members with a Golden Anniversary Celebration.

To the left in the above picture, is Mrs. W. J. Johnston, widow of W. J. Johnston, the founder of Second Church. Mrs. Johnston joined our Society in September 1885. To the right, is Mrs. William Scott who united with our Society January 20, 1888. Mrs. Scott is now serving this Society as Literature Secretary. From 1913 to 1923, she served as Treasurer of our Society, and from that time to the present, Mrs. Scott's daughter, Mrs. Ned Crider, has been Treasurer of the Society. Thus for a period of 24 years, the financial records of our Society have been kept by the Scott family. Both Mrs. Johnston and Mrs. Scott have been Life Members of the W. G. M. S. for many years.

On January 20, 1938, a luncheon was served in the dining room of the Second Church in honor of this Golden Anniversary.

Following the luncheon, a specially planned program was presented. With the program, a golden cardboard "CIRCLE" was built, each section of the Circle being built by one of the speakers. The six sections were entitled: "Service," "Family," "Friends," "Music," "Fun" and "Honor." When we came to the last section of the "Circle," it was decided that Mrs. Johnston and Mrs. Scott, by their faithfulness throughout the past fifty years, had become eligible for membership in the Order of "LADIES OF THE GOLDEN CIRCLE"; whereupon, in behalf of the Missionary Society, Mrs. R. W. Frost presented to Mrs. Johnston and Mrs. Scott, the emblem of their Order, Gold Circle Filigree Pins, the symbol of unending friendship.

Foreign Fields Survey Committee

WE are sailing along today over a deep blue sea. India is in the dim distance behind us. We shall travel in that land again only in memory, I fear. Only in our 'mind's eye' shall we ever see again those snow-capped mountains of the north rising in all their beauty and majesty beyond the purple hills, or see the sun sinking on the horizon in a band of apricot deepening into turquoise, with the shisham trees lacy black against the glow, or smell the acrid smoke of the evening fires as it hangs over the villages like a blue veil softening the drabness of mud walls into tones of beauty. And regret is in my heart.

Of which one of the many experiences which have gripped my soul in India shall I write? I cannot choose; I shall reach into my memory as into 'a grab bag' and write of the first village which we visited, Kala near Jhelum, where we went with Miss Eva Hartig to see the dispensary.

In the late afternoon we leave the car on the outskirts of the village and begin to climb the narrow street, picking our way carefully to avoid the filth and the heels of the tethered buffaloes and goats, a man on horseback clattering up ahead of us. We pass many little shops selling all kinds of merchandise, candies, and meat. The butcher holds the knife in his toes as he cuts off a portion, watching us all the while, not the meat.

We stop to see an old woman popping corn over a mud fireplace sunken in the ground. She feeds her crackling fire with more thorn bush, throws the corn into a shallow iron pan in which is some sand, stirs it with some twigs and when it pops, very skillfully separates it from the sand. We buy some and carry it away as best we can. But soon a shopkeeper calls, "Have a bag for your corn," and carrying it thus, more conveniently we go on up this street into another, catching glimpses of mud walled courtyards where housekeeping is reduced to a minimum and homemaking is, we fear, almost nonexistent.

A little girl has modeled some playthings out of mud and we stop to look at them: a little chula (native cooking place), some pots, and even little chappaties (the flat native bread). Poor child! All too soon what is now play will be her lifelong task! She will take her place over the fire, carry the water pots to the well, and center much of her life around the struggle for food. Her horizon will be bounded by the mud walls of the village, her outlook (if one can call it even that) will be governed by fear and superstitution, her value as a woman will be less than that of the buffalo whose dung she will daily pat into cakes for fuel. She is dirty, unkept, and knows already, one fears, too much of the sin and evil around her. Our hearts swell with feeling as we look at her and think of daughters at home. Their life in Christ and because of Him stretches before them full of love and privilege and opportunity.

Soon we reach the doorway to the dispensary and step into the court-

yard. Here is just a modest little place for dispensing medicine to the sick of the village who come for healing. Here also is the one place in the village where Christ is preached and women learn of One who loves "even women," and feel the touch of the hands of those who, because of Him, also love them. We see these women hearing the message, as we are later to see many such groups, listening while the sick children wail and the well ones run in and out, some indifferently but always some with the hunger of their hearts in their eyes, drinking in the message. Surely this is, as Miss Hartig says, "a light house in the darkness."

It is sunset as we leave and go down the streets, the children following us for we are always Pied Pipers of Hamlin as we go through the villages. The bells in a Hindu temple are ringing. It is time to put the gods to sleep. And sleep on they will, oblivious to sin and suffering, their ears deaf to the pleading cries of those who call upon them. Only He who "neither s l u m b e r s nor sleeps" will look down in tender compassion and yearning love upon this village lying in the moonlight.

Harriet S. Boobyer.

Aboard the P. & O. Liner,
"Strathmore"
December 23rd, 1937

WHEN I WAS IN INDIA!

I saw people wearing *duftars* [1]
Thrown gracefully o'er their heads.
I slept peacefully on *punkahs* [2]—
Which are the native beds!

I visited a *chaukidar* [3]
Which people worship there;
I hired a *cuttcha* [4] for the trip,
The motion was quite queer!

I ate lots of juicy *numdahs* [5]
Which are very good,
But I did not like the *puccas* [6]
As perhaps, I should!

I wore my *bistar* [7] every day
To save me from the sun
And bought *chappaties* [8] for my feet,
The wearing was some fun!

I saw a *dhoolie* [9] in a tree.
My! How that bird did sing!
He quite outdid the *tonga* [10] bird
Who was the gayest thing!

I'm sure that after reading this
That you can surely tell
I'm quick to pick up and to use
A foreign language well!

—Harriet S. Boobyer.

Note (to all but India Missionaries): 1 A duftar is an office. 2 A punkah is a ceiling fan. 3 Chaukidar, watchman. 4 Cuttcha, an adjective meaning poor, etc. 5 A Numdah, a pressed felt rug. 6 Pucca, an adjective meaning good, etc. 7 Bistar, bed roll. 8 Chappaties, flat cakes of native bread. 9 Dhoolie, a screened cupboard. 10 Tonga, two-wheeled vehicle.

"Cease not to pray for me, tho' sundered far;
Come, meet me at the mercy seat from where you are.
Nor time nor distance can divide our hearts that in his love abide.
And pray for me, my dear—when night comes on;
God's stars look down upon us both—Apart—Alone!
Will you, my dear, before you sleep—Pray
Him my soul to ever keep?"

—Selected.

Good News from Far Countries

The Sudan

MRS. R. F. SHIELDS, Editor, Khartum, The Sudan

PICNICS IN THE SUDAN

By MISS FRANCES TURK

I want to tell you about two outings that we have had with our girls recently. Though it is winter time in America we are still able to take lovely trips. Our first visit was to a place on the Nile River about fifteen miles away. We took a lorry and only the large girls and one very sturdy little girl were allowed to go. The girls knew the number that would be going for they prepared the lunch and also made all arrangements for the conveyance. But, as not infrequently happens, they hired a vehicle much too small for the number of travellers and we had to pack into the car at least two deep. Even so, the three men with us were left to hang out over the mud-guards, and all our food baskets were on top of the car. Thus we travelled over the sandy desert for two hours before we could stretch our weary legs. The place on the River to which we went is a very lovely young fruit farm of about one hundred acres which belongs to a thriving Syrian physician. The minute we entered the vicinity of the farm our mouths began to water for we could catch the aroma of bananas, huge ripe ones which we could only look at, for we were allowed to visit the place only on condition that not a leaf would be disturbed. Besides the bananas there were beautiful big mangoes which, in the market, bring twenty-five cents a piece, delicious gwavas, and even tiny young plums, for this is the only place in the Sudan that boasts of northern climate fruit. Besides these we found oranges, tangerines and limes in great abundance. Do you wonder that our mouths watered? The host was very nice to us. We were shown to a cool, shady spot directly on the bank of the river where we made our tea and where we could sit down and gradually feel

Girls' Boarding School, Khartum North. Ready for a picnic.

our numb legs begin to come back to normal. After tea our host took us through the garden where we walked between rows of ripe bananas, jumped over ditches of cool running water, went into cages filled with fig trees, so guarded to protect the fruit from the millions of birds. We were led in and out of groves of mango and gwava trees. Most of the very best fruits, among which are huge bunches of white grapes, were in bags to assure them getting ripe undisturbed by the birds. It mattered little that we lost our way, in spite of the full moon, for we knew that we would eventually get back, and we had passed such a nice time. In the coolness of the early night it was even fun to have gotten lost.

Our second visit was also to the River. This time it was by way of a very lovely English garden with orange, lemon and tangerine trees. When we went, there was still a great deal of fruit ripening on the trees and our English friend gave us the freedom of helping ourselves. We certainly took advantage of this opportunity and each girl under twelve received a delicious orange directly from the tree. This privilege was a very special treat and the girls immediately compared the generous Englishman with the Syrian doctor whose fruits we were allowed to view only from a distance. After enjoying the picking of fruit for the wee girls we walked on through the garden to the River's edge where we all took off our sandals and went wadding. At dusk we ate our supper and in the moonlight came back on a small steam tram where we had a special car at a low cost.

We were tired but sometimes it is restful even to get tired in a different way. Khartoum North is a very small city but we love getting away from its heat and noise and enjoy the quiet and beauty of the River in the soft light of the late afternoon and early moonlight.

GETTING EDUCATED IN NUER LAND

There has always been a certain type of education for the Nuer boy and girl.

The boy begins very early to help with the herding of the sheep at the request of his older brothers who have graduated from such tasks. He soon learns to know each individual sheep by its own color and name and is able to pick out each one from among the hundreds of other sheep with which they graze during the day along the edge of the swamp. His ability to never forget a sheep, and later on to be just as accurate in remembering cattle, gives us a little glimpse of his mental qualities of memory and accuracy.

While their sheep and cattle are grazing the boys are usually in a gang having some kind of fun. Their favorite sport is the sham battle with cornstalk spears. And that they learn this sport well is manifest in the marvelous skill with which they feint and dodge and throw their spears. It is an art which has served them well in the past when the family name and wealth were dependent upon the fighters in the family and clan. When they tire of this sport they are likely to go down by the river and secure a handful of sticky clay and proceed to make a herd of mud cattle. These cattle are then often used as a mock marriage in which all the intricacies of the dowry system of marriage are gone into. Or if the boy has been able to secure a fish spear of some kind he may wade out into the water and practice his marksmanship on the fish of the swamp. This skill later becomes a valuable asset when food is scarce and the family may be dependent upon him to secure their food with his spear.

As they sit about the fire in the evenings they are constantly being taught the care of fire; the care of the cattle and sheep; the necessary precautions against enemies; respect

for elders; and above all, courage and fortitude under all circumstances. There are few cowards among the Nuers and any who have any tendencies that way are certain to be laughed at and tormented until they get over it.

During these early years the boy must learn all the family and clan tribal customs and taboos which have accumulated over the years. They learn of the sacredness of certain animals and snakes which have had some connection with their ancestral history and which must never be killed or eaten under any circumstances.

During these years they are learning everything of life as it is being lived openly and talked about in their presence day and night. The culmination comes when they are given their tribal marks. From that time on their boyhood days are finished and they carry the responsibilities of manhood.

The Nuer girls go through much the same training for life, but from the woman's standpoint. Her work is with the food and the other things about the house, which have to do with her preparation for the duties of a wife and mother.

The three Rs have had little to do with the Nuer's education. He has had little use for arithmetic except to know how to count to perhaps 100. His geography has seldom reached beyond his own and the neighboring tribes. All foreigners, including government officials, Arab traders, and missionaries are alike "Turks" to him. The name originated during the slave raiding days.

Changing the Nuer's outlook on a mission school has not been easy. Why should he learn to read and write? How would that help in securing the dowry for his wife, or make him a better fighter, or help him in getting a meal to keep him alive? In the early days every pupil who came to school was paid in some way for being there. If he wasn't given a little job with a little pay attached he had little desire to come and more than that his parents would not probably permit him to come and waste his time in that way. And even yet the great majority of the pupils come with the one ambition of getting a money job either with the government or with the mission. To draw a salary from the government as clerk for some native chief, just because one knows how to read and write, looks like easy money to the Nuer.

But learning the three Rs is not all of the education one receives at the mission school. In the Christmas sports in 1934 the missionary introduced "putting the shot," using a ten pound weight. A number became interested and the competition was quite spirited until one tall southpaw stepped up. His first throw was fair. In his second try he neglected to keep his hand and arm in close to his body with the result that the sudden t w i s t of his body was too much for his arm and the bone above the elbow snapped like a pistol. That ended "shot putting" for the Nuers. Never again have we been able to interest them in it. The young man, Lual, was taken to the doctor at once and the bone was set and the arm wrapped in splints. But for several days we had difficulty in keeping his relatives from taking him out into the village that they might lance the place and let out the "bad blood." Out in the village, following the lancing, the arm would have been pulled out straight and then a heavy roll of mud put around the wrist to make it hang straight. Lual trusted us however and in a few weeks his arm was as good as ever. No, Lual has never been a brilliant student but he is in some ways the pick of the fourteen who are finishing up their four years course in 1938. His own experience has given him greater confidence in the missionary and the missionary's medicine. During these years he has been a valuable helper in the care of the boys in the school. In fact, he

has been for two years the official nurse in the school sick room, looking after the patients even at night when necessary. He became an enquirer soon after his arm was broken and was baptized in 1936, making a fine testimony at that time to his new faith. His present ambition is to be a doctor, such as are trained in the government hospitals and sent out into government centers under government supervision. But whether that ambition is realized or not, we know that wherever he goes he will be exerting a Christian influence.

A somewhat similar case is that of an eleven year old boy, the son of a big chief who lives perhaps 150 miles from Nasir. He came to us last spring. Because of his importance as the son of a big chief he was somewhat difficult at first. In October he had the misfortune to fall and break one bone above his wrist. With the older boy in charge who had had the same experience three years ago, we had no special difficulty with him and he got along well. But during the weeks when his arm was in the sling and he could not be out with the other boys in work hours, he spent most of his idle time in the house. He took a great deal of interest in the xylophone and spent hours picking out tunes with his one hand. The result was that when his arm was well he was playing most of the church tunes and a few new ones as well and promises to be one of the best musicians in the school. The whole experience seems to have given him a new outlook on life. Who knows what the coming years may have in store for him?

Another boy who is large for his age has been, according to his father, a difficult boy to handle even at home. He is a very bright boy but likes to bully the boys and torment the men and be mostly a law unto himself. Twice recently he has been before the court, the teachers, for discipline. The boy shows some signs now of doing better.

Another boy of about thirteen years of age is the Nuer exception, a crybaby. Instead of standing his ground against his tormentors, he begins to cry and runs from boys half his size. He is not afraid of any kind of work however. He is the first one up in the morning and at 5:30 is at the Adair back door eager to do some scrubbing or some other little task before school time. He is growing fast and the indications are that he will wake up to his own strength soon and call a halt on his tormentors.

The school makes some kind of manual labor a part of each day's routine. There is the work in the school field, and garden, and in the orchard; there is the care of the school building; there is the grinding of the daily ration of grain for the boarding school. Some have a talent for using tools and are able to make small lock boxes for the other boys and do a number of other simple tasks that formerly fell to the lot of the missionary. One of the tasks of the men in the village is the making of native rope for which there are a great many uses. The boys in the school are being taught this rope making as a preparation for their part of their native life.

Our endeavor is toward a practical Christian education suited to the life and needs of the Nuer people. Perhaps one of our greatest encouragements is that, of the fourteen who are finishing their four year couse this year, ten are baptized Christians. Let's pray for them.

W. J. Adair, Nasir.

NOVEMBER 1927-NOVEMBER 1937

It is ten years today since I arrived in Khartoum to live. It was not my first visit to Khartoum. In 1923, on our way to Gorei, Abyssinia, we spent ten days in Khartoum and even then it was not exactly new to me. My husband came first to Khartoum in January, 1918, and spent one term

of five years in this district before we were married. Some of the places and the members of the Mission circle seemed quite familiar from having heard of and about them during this time.

During this visit we were guests of the late Dr. and Mrs. Giffen. What a wonderful privilege to spend even this short time in their home.

When we returned to Khartoum in 1927 we were assigned to the work of the Boys' Home, the boys' boarding school which had grown from the two or three boys in the beginning to an enrollment of seventy-six boarders. This meant that we were to live in the house in which we had visited the Giffens in 1923. What a difference between a house and a home. With the bare rooms and the absence of the personalities of the Giffens, the first days were difficult.

Now again we are living in this same house and have been during all of this term. The boarding school has been moved to Omdurman and this is the Mission office and headquarters and our home. I hope that even in a very small measure this home may have the ever open door and the outstretched hand that were characteristic of the Giffens' home.

What a different place Khartoum is now than it was in 1927. At that time a trip to Omdurman meant at least one hour's travel. First by the little steam tram to the river, then the ferry across the river and another puffing little steam tram into the town of Omdurman. The ferry ran only once every hour, so there could be no hurried trip if one tram was missed. This morning we left Khartoum at six o'clock and away over the very lovely bridge to Omdurman to hear the missionary broadcast at 6:15. Ten years ago the last ferry ran at six o'clock which meant no communication until six o'clock the next morning. With the bridge, of course, traffic goes all night. Automobiles were still novelties ten years ago and there were none in Omdurman or Khartoum North. Now, they are thicker than donkeys were at that time.

The one place near Khartoum to which all visitors were and are taken is the Kerreri battlefield, where the Dervishes were defeated, where the Twenty-first Lancers made such a gallant charge in the battle of Kitchener's occupation of Khartoum. To get there in old days we went to Omdurman and hired donkeys and rode the eight miles over the desert. Now we pack our tea baskets and in a half or three-quarters of an hour are having tea on the side of the hill at the memorable spot.

Living is so different. We then ordered almost all supplies from home. Now we order nothing. We can buy everything we need here even though it is not always everything we want. Ice cream then was a rarity and a luxury. Now, most of our missionary households have electric or kerosene refrigerators. During the summer months the vegetable market was almost bare, the only vegetables possible were one or two native vegetables. Now, while we do not have as great a variety during the summer as in the winter months, we have a sufficient supply even in the hottest months.

Then a magic lantern show was a treat. Now we have two cinemas in Khartoum and one in Omdurman bringing some of the best films. Then a few native coffee shops were the attractions. Now we have three night clubs or cabarets and one stock company bringing the worst possible influence among the people.

And what changes in our work. Then the work among the women was only begun and in many sections doors were closed in the faces of the Bible women. Now more than 500 women and girls have a definite Bible lesson once each week and more requests for lessons are received than can be met.

Then we had six boys' schools. Now we have one. All were closed on account of finances. The requests

come for reopening so often, but we must say No.

At that time we had in the North Sudan six families, three young men, and ten unmarried women. Now we have only four families, no young men and eight unmarried women. Our budget is less than twenty per-cent of what it was in 1927.

How can we answer the requests that come for a boys' school here, a girls' school there, evangelists for a number of newly developed centers and out-districts, more women to go into the homes and workers to visit and work among the men? Have we failed in our efforts? Have you failed in your support? Must we say, "No, we can only carry on what we have now. There is no hope of advance?"

In Mark we read, "All things are possible to him that believeth." And our Lord has said, "Go ye into *all* the world."

Mildred Christie Shields.

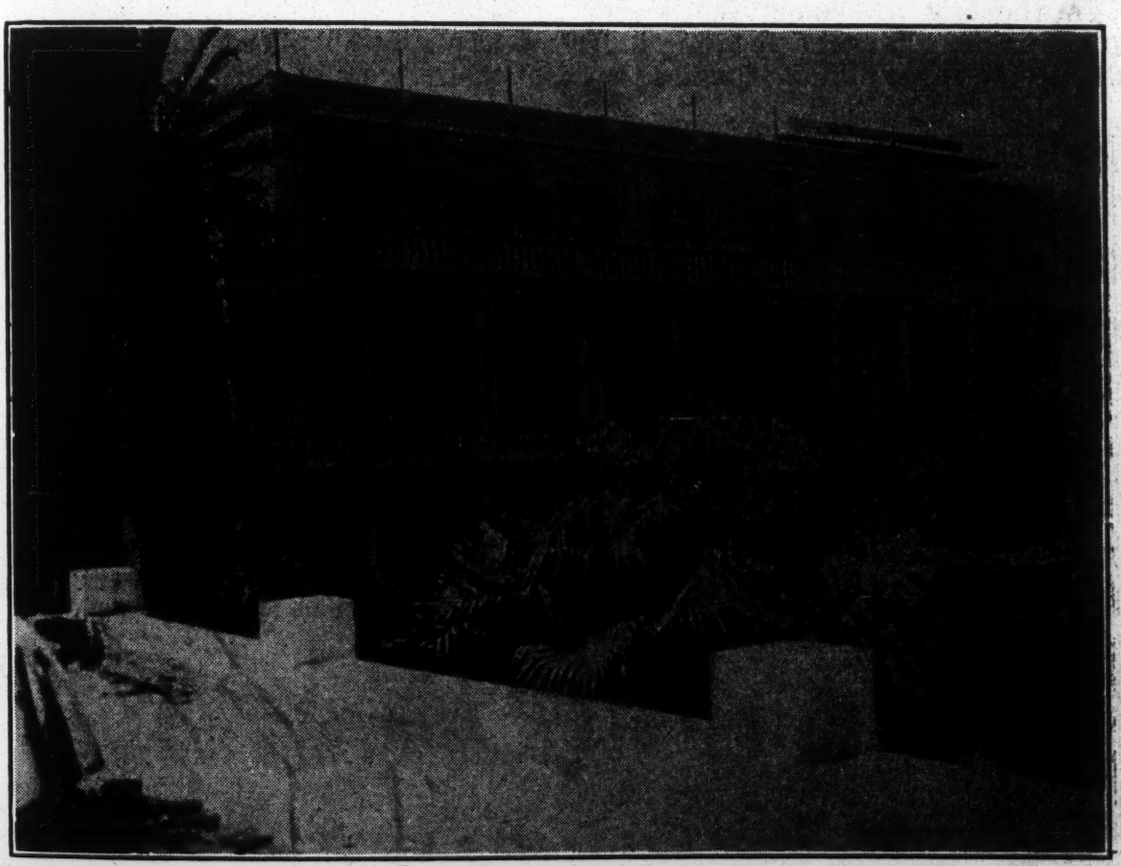
Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

CHRISTMAS IN ASSIUT HOSPITAL

By MISS MARGARET GAMBLE

The Christmas season in Assiut Hospital is a busy one. Whereas our friends in America have but one day in which to celebrate the advent of our Lord, we have three separate days. First of all, on December 25th, comes the "American Christmas." We are not lonely on that day, for the Egyptian doctors and nurses join our group and our family numbers twenty-eight. The day begins with the singing of carols in the Hospital wards and outside the doctors' homes, and continues with our devotional



American Mission Hospital, Assiut, Egypt.

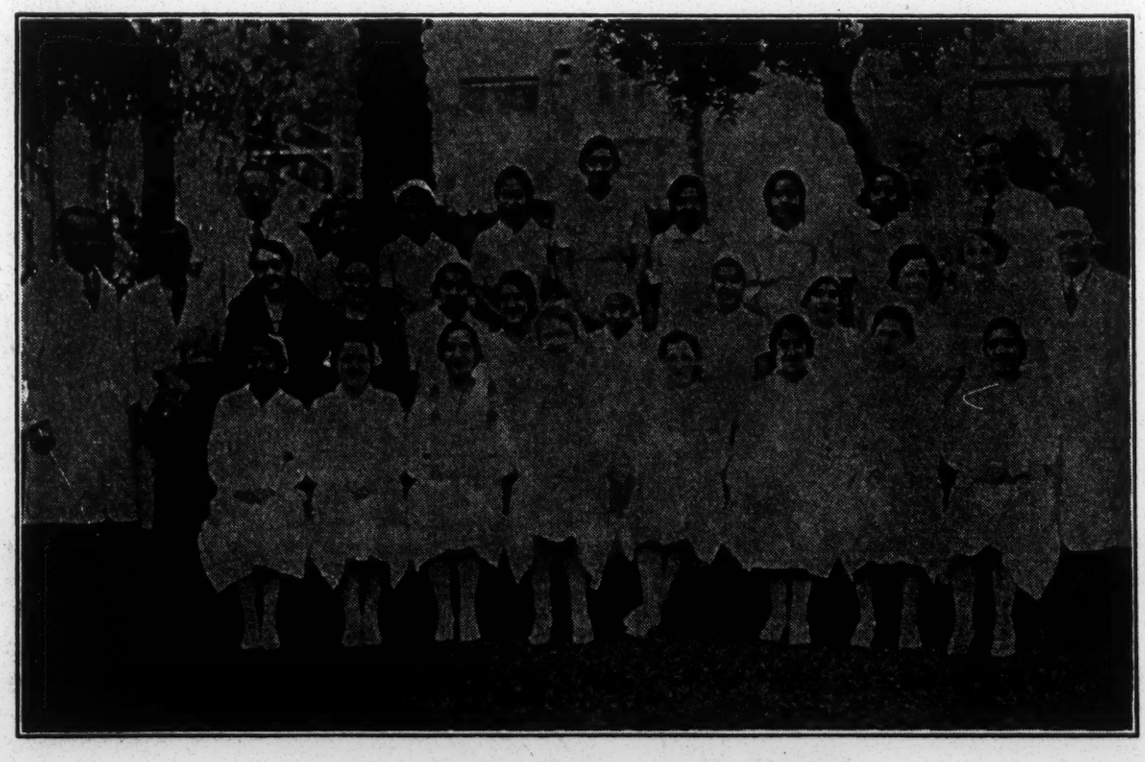
service and the exchange of gifts. It is a joyous day.

But on January 7th comes the "Oriental or Coptic Christmas" and most of our thought is centered on that day's program. The days between December 25 and January 7 are crowded with plans and preparations, which include all the Hospital employees, fifty in number, from the Arabic clerk and Pharmacist down the list to the scrub men and garden boy. And not only these but their families, too.

The tree that has adorned the Nurses' sitting room is moved into the Chapel and re-decorated. Then bundle after bundle is laid at its base until the pile is high. There is a package for each family. The packages vary considerably in size, for within each is a gift for every member of the family from father down to the newest baby. Where there are twelve or thirteen children in the family, the package is naturally quite large.

In the late afternoon they begin to assemble. Through the long halls and up the three flights of stairs they come, the proud, smiling father in the midst of his family group, the black-robed wife, and the not-too-clean, but smiling faced children. The latter are all there from the young man and young woman to the babe in arms. All with such a look of expectancy on their faces! How glad we feel that the stress of financial difficulties has not compelled us to omit the "Servants' Christmas." They have so little of joy or comfort in their lives. Dear friends in America, how our hearts go out to you in gratitude for the gifts you have sent and which, added to those of good friends here, have made this happy day possible.

Soon the nicely decorated Chapel is filled to overflowing. The lights are turned on and the program begins. It is a devotional program. The Christmas message is presented in song and address, but the part most appreciated is the Bible pageant prepared and presented by our Bible woman and Egyptian nurses. The coming of our Lord to earth and His welcome by Shepherds and Wise Men is made very real to this audience,



Part of the Staff and Nurses of Assiut Hospital.

which includes both Copts and Moslems.

When Santa Claus appears at the close of the program, opens his pack, and begins the distribution of gifts, the joy in many hearts breaks forth from the lips, and we folk outside crowd to the door for a peep in at the happy assemblage. There is also a treat of candy and orange as each one leaves the Chapel. As soon as it can be arranged after Christmas, an evening is set apart for games and fun when all distinctions of nationality and position are set aside, and the Clinic rooms resound with joyous laughter. I tell you we Americans enjoy everything just as much as the Egyptian folks, and this evening of fun and frolic brings us all closer together.

But I did not quite finish the story of Christmas day. After the Chapel program is ended and the happy families have departed, we visit the patients. There is a little gift package for every one and a treat to go with it. There are bright eyes and smiling lips even where pain and illness hold the body. These, too, as well as the patients in the Clinics have received the Christmas message by word of mouth, by lantern pictures, by song and gift.

There is one group, however, not included with the others in the Christmas of January 7th. The Leper Christmas must be celebrated either on Wednesday or Saturday when these afflicted people come for treatment. Then the Clinic room is darkened and the lantern is used to throw the pictures of the Life of Christ on the wall, while Mr. Butros, our Evangelist, explains everything and gives in simplest language the Christmas message. Should you look in at the door, you would be much interested. There they are — from forty-five to fifty in number—seated close together on the ground and giving rapt attention to both picture and spoken message. After this program, dinner is served to all, a good mutton dinner with various dishes especially relished by the people of this country. During these fall months, every Wednesday and every Saturday, we are feeding all who come for treatment and the number is increasing. Every year new names are added to the Leper list. This Christmas dinner, however, must be especially nice, with mutton or chicken instead of liver and a greater number of good dishes to go with it. Here again the packages appear, and each one on leaving carries along a gift and a treat.

Once again we want you to hear our hearty "Thank you" for gifts of money that have made it possible for us to continue our "Leper Christmas."

Shall Assiut Hospital be closed? When we think of all that it means to the needy people here, our hearts cry out against it.

COPTIC CHRISTMAS CELEBRATIONS

By MRS. EWING M. BAILEY

The Coptic Church of Egypt celebrates Christmas in keeping, with the eastern calendar, and the day usually falls on January 7.

For forty days prior to this time the Church holds a fast when meat, eggs, milk, and cheese are forbidden. The week immediately preceeding Christmas day, is a busy one indeed for the women of the house. It is at this time that the most vigorous house cleaning of the year takes place. The white covers of the furniture in the reception room, bed covers, hangings, curtains, and cushion covers are all removed and freshly laundered ready to be replaced before the first visitor arrives on Christmas morning. The women spend days in baking for the feast: bread, pastry, and cakes. They make a goodly show.

In this land of sunshine new dresses are the order of the day. Even the poorest girls expect to don new dresses for the feast. Meat is bought and prepared, and at sunset

on Christmas eve the whole family go to church. The father sits among his friends and can at least see the actions of the priest in charge of the service, although few understand the ancient Coptic language in which the service is conducted. The women are by themselves, screened off in a corner or in a gallery out of sight and often out of hearing. For them it is an important social gathering, when family notes can be exchanged with friends, new dresses shown off, candy and nuts eaten. Little or no attention is given to the service in the main part of the building. At midnight the service ends with the clashing of bells and the feasting time begins. The people return to their homes to enjoy the good things they have prepared. Drinking figures largely in the festivities, often all members of the family partaking of strong drink, and sometimes those who do not drink at other times do so then in "honor" of the feast. The day is then given over to the receiving of callers, the making of calls to say, "Happy Feast," and to the exchanging of gifts.

But to those who have been recently bereaved, Christmas day is celebrated by the renewing of grief, Christmas eve is spent not at the church but in hopeless weeping. Early in the morning the family repair to the tomb of the loved one. There they weep the whole day. Sometimes they return at sunset, sometimes they remain at the tombs for days. Incense is burned in the church for the soul of the departed. Gifts of meat and bread are given to the poor in honor of the dead.

Thus between carnal pleasures and hopeless sorrows does the Coptic Church celebrate the greatest event of the whole world.

India

MRS. R. R. STEWART, Editor, Rawalpindi, India

MADE NEW IN CHRIST

By MISS RUTH ARDREY

Some four years ago Esther was the fairest-skinned, most satisfied and, without doubt, one of the cleverest girls in the Sialkot Boarding School. Because of her fair face and ability to speak and act, she had long been accustomed to the leading parts in the school entertainments. In her studies she found she could keep beyond the average in her class with almost no exertion. It was easy, too, to slide out of her full share in the dormitory and kitchen work and leave that to the less gifted ones. As time went on perhaps it was only natural that Esther seemed to grow restless and to feel bored with life in general.

Esther came from a home, Christian in name, but without the warmth and joy that speak of a real experience of the love and presence of Christ. A dark shadow had long hovered over that home, for a sinister paralysis had laid hold of her father and claimed him as its helpless victim, but even this seemed not to rest heavily on Esther's unconcerned way. In the home, besides Esther, there was a younger sister, Joyce, less gifted and attractive. On her Esther wasted but little time and affection. The mother, forced by the need in the home, set out to be its breadwinner.

Then suddenly the blow fell. The mother left her sick husband and her religion to go to live with a Mohammedan man and to embrace his faith. In the eyes of the law she still held the right of possession to her two daughters as she had been their sole support. Utterly stunned and dazed Esther and Joyce left school to follow their mother to a new home and a new life in a distant place.

More than two years went by, but the Sialkot school girls did not forget Esther and Joyce. Many were the prayers offered for them. Then one

day a taller, sadder-looking Esther stood again at the school door seeking admission.

There is much she has not told us of those years in that Mohammedan home, because of all the suffering and shame they held. She was made to dress as a Mohammedan, given a Mohammedan name, and commanded to deny Christ and accept the Mohammedan Creed. "But this I never did," she told us with joy that was born of pain. "No matter how I was beaten or mistreated. I only endured it all until I was 18 years, and of age, and now I have come back." With grief she told us of Joyce's weakening and accepting the Mohammedan faith in the great pressure brought upon her.

It would have been impossible for the old Esther to have begun her studies with girls several years her junior, but this Esther was truly a new creature in Christ Jesus. Humbly she took up her studies with the younger girls. With what wonder the girls saw this new Esther volunteer to wear an old and badly-faded coat in order that another girl might have a new one. In a public speaking contest her own disappointment at not winning was replaced by the joy and pride she had, in how well the younger and more successful candidates had done.

But ever her concern was for Joyce. Through her burden for her, Joyce became the prayer project of the school. What wonder, therefore,

Esther, of the Sialkot Boarding School.

that God did really, just a year later, bring Joyce back to Himself and back to the school through dangers and difficulties that only His hand could overrule. No girl in the Sialkot Boarding School who has seen what answers came to prayers for Esther and Joyce will ever believe anything too hard for God to do.

"Allah is great, Allah is wise;
His power spread the heavens abroad.
By His command were all things made
Who is the One, the only Lord.
But O! I wish there were somewhere
A woman's God to know and care.

My husband says, "You were not made
Like men to see and feel and know.
Women are stupid, stubborn, meant
At man's command to come and go.
They have no soul—unless they can
Earn one through service to some man."

—*Selected.*

Time to Think About the Convention

By MISS JENNIE B. WALLACE

June, with its roses, and the Convention, seems a long way off when chilly winds are blowing and snow still lingers on the ground. But, count on your fingers, March, April, May—and there is June, even though the dates so interesting to expectant delegates are not in the first half of the month.

The dates? JUNE 24-28, 1938. A little later than usual? Yes; and reasons are not far to seek. To speed the parting guests who for months have filled the dormitories and many of the homes of New Wilmington and be ready to welcome the coming ones, all in little over two weeks, will keep our good hostesses "on the jump."

Many hands and many minds have already been busied with preparations for this annual meeting. The Local Committee, no doubt, has long had plans on hand. The convention president months ago began correspondence with the Women's Board with regard to the program, in the building of which she takes the initiative. Upon the convention secretary the president depends for the list of delegates-elect from which to select names for her program. If the presbyterial secretaries have done their duty in reporting these, they are available at least by the first of the year. If any tardy secretary reads this and exclaims, "Oh, but none were sent to me!" let her free herself of blame by writing at once to the societies entitled to representation this year and tell them, if none were elected at the proper time, (the fall meeting of presbyterial), to select nominees, and send their names to Miss Robertson, post-haste.

What missionaries can the president have for her program? The list of those to be present must come from the foreign secretary. Junior societies are busy preparing their exhibits, which must be on hand at least a week before the convention opens—not brought in by a delegate to upset all the show.

Thus very many have long been working that the convention may move smoothly; many more have been praying that spiritually it may bring a blessing which will spread over the whole of our beloved Church.

Why not put the date in a conspicuous place in every Prayer Cycle? What a volume of prayer might ascend!

PRESBYTERIALS REPORTING DELEGATES FOR THE W.G.M.S. CONVENTION IN JUNE, 1938

By LILLIAN M. ROBERTSON, Convention Secretary

Monongahela	October 9, 1937
Philadelphia	October 23, 1937
Muskingum	October 28, 1937
Concordia	November 3, 1937
Kiskiminetas	November 5, 1937
Butler	November 16, 1937
Albany	December 9, 1937
Allegheny	December 9, 1937
Puget Sound	December 20, 1937
Chartiers	December 20, 1937

The President's Page

1938 CONVENTION THEME, "THE POWER OF JESUS CHRIST"
Matt. 28:18

This year the President of the W.G.M.S. calls us together in convention to remember, "The Power of Christ."

The world is power conscious. People and nations the world over are jealously guarding the power they already possess and covetously, cunningly, intriguingly trying to seize more power from others for themselves. This sort of power is selfish. It produces restlessness, suspicion, fear, jealousy, greed, and hate which lead to war and murder. It is altogether unlovely.

The manufacturing, inventive, business and home life of the world is keenly alert to the appropriation and harnessing of power for economic security and comfort. This too often results in centering interest in selfish attainment even through oppression of others or indifference to their rightful share in production for their personal needs. The abundant life is the desire of the world but it is interpreted to mean the abundance of material possessions. This leaves us cold and unhappy.

The world needs power, power that is adequate to solve its problems, adequate to give peace and the abundant life. But alas, the world is unconscious of that power. There is one way out of the world's unrest, one way and one way only to attain the abundant life. That way is through the power of Christ. He alone is able. The recipe is basic: "Ye shall receive power after that the Holy Spirit is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth."

Pray, therefore, that through the study of our convention theme we may be so revitalized that we may be filled with a realization of the need of the world for this power of Christ, that we may be endued with power from on high ourselves because we are His, and that we may use that power for the only purpose for which it is given—to witness to His power so that the world may come to Him, and learn of Him, until the Kingdom of God which is the kingdom of love comes on earth.

Mrs. W. D. Mercer,
1st Vice-President of the W.G.M.S.

Oregon	December 21, 1937
Idaho	December 27, 1937
Mercer	December 30, 1937
Big Spring	January 12, 1938
Nebraska	January 20, 1938
Delaware	January 25, 1938
Xenia	January 25, 1938

Dear Secretary:

Is your presbyterial in the list above? Here are only 17; where are the missing 36? Have you written and written for the names of delegates, and the societies just don't send them? Are they afraid that there may be changes by June? Try again; tell them that the Executive Committee will confirm the names without waiting for the presbyterial to meet, and that five persons are waiting eagerly for the names, one of whom is Your Convention Secretary.

Editorial

MRS. JOHN P. WHITE, Editor, c/o Mrs. William A. Minteer, 966 Broadway, East McKeesport, Pa.

WHAT INDIA THINKS

"What do you think of India?" is a question frequently asked the visitor. What India thinks of herself is of much more consequence. Glancing through the papers, magazines and new books one finds a great diversity of interests, political, religious, commercial, economic and educational.

A new interest in education is very marked. University commencements with the conferring of degrees was the order of the day in December. Much space was given to the jubilee celebration of Allahabad University and the elaborate greetings of the Viceroy.

The papers were filled with articles on education: Higher education, female education, adult education, primary education, village education—each special division having advocates arguing for its need.

This is a very wholesome attitude on the part of the educated public. At the present time 92% of India's people are illiterate. At long last an awakened conscience says this percentage must be changed. The church is pushing a literacy campaign and has taken as a slogan "Every Christian a Reader by 1941."

A few of the topics discussed in some Christian magazines before me are: "India on the March"; "Progress in Literacy Campaign"; "Each One Teach One"; "The Woman's Movement in India Today"; "Are India Girls Less Intelligent than the Boys"; "New Life for Rural India"; "Cottage System in a Girls' Hostel"; "The Needs of Indian Christian Professional Women."

The Women's Magazine, "Bashir-en Niswan," fills the place among the church women of the Punjab that our own does for the church in America.

A new English Monthly, "El-Fatima," is devoted to the cause of Muslim ladies. The object of this journal is "to save Muslim ladies from the evil effects of so-called modern civilization and to provide them with the religious food of Islamic teachings."

One can but admire the zeal of the editor in urging the circulation of this little publication: "Inspired by your sincere love for Islam, you can help in various ways to supply copies even to the Western countries. People in European countries are in want of such a religion as Islam. El-Fatima supplies the spiritual, the ethical, the historical and political needs of mankind. The more you will co-operate with us, the nearer would be the conquest of Christianity which is fast disappearing—not by the sword, but by the rationality, simplicity, and naturalism of Islam. Rise equal to this golden opportunity and send us your order to enroll you as a subscriber. Subscriptions are as follows—India: Rupees 3/12/0 Annual. Editor El-Fatima." One of the startling articles was an open letter to Jawahar lal Nehru asking him to embrace Islam. An article of great interest was entitled "Hindu-Muslim Unity. An appeal to Gandhi and Aga Khan to find a Formula."

A conference had been held with the purpose of finding unity and the report was that it "served only to divide them into irreconcilable groups," and the "net result was to create hopeless confusion in their minds." The leaders are very eager to find "unity." In a recent interview with Mr. Gandhi, Mr. Karamali, a Moslem, asked Mr. Gandhi if

he believed in Islam to which he is reported to have replied, "Where is the man who can deny the truth of this religion?" Of the Koran he said, "The more I thought over the Koran the more convinced I became that it is the word of God." "What do you think of the founder?" was the next question. "I believe," said Mr. Gandhi, "that he was a divine teacher like Moses, Jesus, Zoroaster, Buddha and others. In fact I regard his teachings as superior to the teachings of others. No religious teacher ever gave such a comprehensive message of the Kingdom of God as the Founder of Islam has done." (This calls to mind that Mr. Gandhi has been quoted as using some such words in regard to Christianity and Christianity's Leader!) After such a glowing testimony the Moslem leader was emboldened to ask Mr. Gandhi to recite the Kalima (The Moslem Creed). Mr. Gandhi replied, "I read the Kalima at all times and I can read it not: 'There is no God but God and Mohammed is the prophet of God,' but it cannot change my caste: I am a Rania, you know." Evidently Mr. Gandhi has not yet found the "formula of unity."

THE APOSTLE THOMAS AT TAXILA

CELEBRATION OF NINETEENTH CENTENARY OF LEGENDARY VISIT

(*Contributed*)
RAWALPINDI (By Mail)

It is surprising how few people know of the Apostle Thomas's visit to Taxila; they usually connect him with Madras, though this latter story has no support either in probability or early traditions.

Historians such as Vincent Smith and that modern authority of Khoroshthi inscriptions, Sten Konow, agree that his mission to Gondophares probably took place in the first half of the First Century, and they also accept the early Christian Legend of the palace which Thomas built for the King in Taxila before going on to meet his death by spears at Kalamina, which is probably in the old Kingdom of Sialkot.

The Nineteenth Centenary of this legend is being celebrated this month with private performances of a play by a local author, featuring Thomas at Taxila! Thanks to the co-operation of the Director of Archaeology, these performances are being given in the ancient city of Sircap and on the site of Gondophares' Palace, where King and Saint actually met and talked.—*From Civil and Military Gazette.*

INTERNATIONAL MISSIONARY CONFERENCE

Because of the situation in China the Missionary Conference which was to have been held in Hangchow, China, will be held in Madras, India, December 1938. Leaders in India feel that the Indian Church has a valuable contribution to make to the world Christian movements, and they believe that in turn Indian Christianity will receive inspiration and strength from the proposed conference.

THE CLUB OFFER

Each year as spring approaches, the Magazine offers a "spring special." If you will send in a group of five new subscriptions you may get them for 85 cents. Renewals accompanying such a group will also get the Magazine at the reduced rate. This club offer is good only in April, May and June.

Thank Offering Department

EDITED BY MRS. O. H. MILLIGAN,
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

MY THANK OFFERING CREED

I believe that God is my Heavenly Father, and that I am His Child.

I believe that to me "His mercies are new every morning," and that "He daily loadeth me with benefits."

I believe that in return I should daily load Him with thanksgiving and prove my gratitude with thank-offerings.

I believe that He has called me to be a co-worker with Him in bringing the world to a knowledge of Christ the Saviour.

I believe that He wants to use my time, my talents, my prayers, my means to this end.

I believe that by His Holy Spirit He will enable me to consecrate my all to Him.

Amen and Amen.

Name .....

Will you take this as your aim for each day of 1938?

PRESBYTERIAL REPORT BLANKS
(Continued)

Last month our readers were interested in the list of Presbyterial Secretaries sending in the annual report of the societies within her Presbyterial. We find sixteen were received before the date the forms closed for the February issue. It is most interesting to note the order in which these were received and the name of the faithful Presbyterial Secretary who compiled the report. If reports have been delayed the blame should not be placed on the Secretary. She has endeavored to complete the report but one or more societies have neglected sending their report promptly. You have noted that several of the sixteen came from Presbyterials located on the extreme boundary of our Church and required two or more days travel before the date received. The list of the remaining Presbyterials appear in this number. Some of these were completed by Secretaries on beds of illness. One beloved Secretary was called home to her reward only a few hours before the Thank offering year closed. Mrs. Edwin C. Little of Los Angeles was stricken the week previous and entered her heavenly home December 31, 1937. She had received some of the reports but before it was possible to complete the report her work on earth was finished. The honor and esteem in which she was held by all who knew her is the highest tribute to her life. She was faithful in every undertaking.

Pray for your Secretaries as they lead the members of the societies and presbyterials to express their gratitude to God, the giver of all gifts. The months of January and February have passed. Did you find something for which to be thankful in each of the days? May the remaining days of 1938 be filled with praise and thanksgiving for His blessings to His children.

PRESBYTERIAL REPORT BLANKS
(Continued)

	Presbyterial	Secretary	Date Received
17.	Arkansas Valley	Mrs. H. A. Thompson	January 6, 1938
18.	Butler	Mrs. J. N. Riddle	January 6, 1938
19.	Concordia	Miss Alice M. Shofe	January 8, 1938
20.	Muskingum	Mrs. P. H. Gregory	January 8, 1938
21.	San Francisco	Mrs. J. C. Alter	January 10, 1938
22.	Mercer	Miss Isabel Hosack	January 10, 1938
23.	Big Spring	Miss Mary Beattie	January 11, 1938
24.	Chartiers	Miss Laura F. Foster	January 11, 1938
25.	Conemaugh	Mrs. L. H. Miller	January 11, 1938
26.	Tennessee	Miss Corinne Kirkpatrick	January 11, 1938
27.	Mansfield	Mrs. W. E. Shane	January 11, 1938
28.	Ohio Northwestern	Mrs. Grace Davidson	January 11, 1938
29.	Steubenville	Mrs. Albert Shaw	January 11, 1938
30.	Keokuk	Mrs. S. Fred Sharpe	January 11, 1938
31.	Puget Sound	Mrs. E. G. Stevenson	January 12, 1938
32.	Nebraska	Mrs. Bruce McCulloch	January 12, 1938
33.	Xenia	Mrs. Carl P. Hinkle	January 12, 1938
34.	Argyle	Mrs. Charles M. King	January 12, 1938
35.	Indiana	Miss Nora Turpin	January 12, 1938
36.	Cedar Rapids	Mrs. R. F. McDonald	January 13, 1938
37.	Detroit	Mrs. E. C. Errickson	January 13, 1938
38.	Wheeling	Mrs. J. G. Worley	January 13, 1938
39.	Hudson	Mrs. Mable Clarke	January 14, 1938
40.	Southern Illinois	Miss Ida L. Campbell	January 14, 1938
41.	Beaver Valley	Mrs. Anna Davidson	January 14, 1938
42.	Monongahela	Mrs. John Gwyer	January 14, 1938
43.	Caledonia	Mrs. Harley T. Jones	January 14, 1938
44.	Allegheny	Mrs. Emerson Hazlett	January 14, 1938
45.	Colorado	Mrs. T. Harlie Elder	January 15, 1938
46.	Kansas City	Mrs. H. L. Gault	January 15, 1938
47.	Chicago	Mrs. R. C. Gibson	January 15, 1938
48.	Kiskiminetas	Mrs. E. Max Finley	January 15, 1938
49.	Cleveland	Mrs. J. A. MacDonald	January 15, 1938
50.	Delaware	Mrs. Howard Kittle	January 17, 1938
51.	Monmouth	Mrs. Chas. M. Young	January 17, 1938
52.	Boston	Miss Laura M. Stewart	January 19, 1938
53.	Los Angeles	Mrs. Mary Ida Holmes	January 29, 1938

We are informed that No. 377 of the Senior Life Members published in the February Magazine as Mrs. Mattie Snyder of Mansfield, Ohio, should have been Mrs. Mattie Snyder, In Memoriam.

SENIOR LIFE MEMBERSHIPS

$25.00 Each

381. Mrs. Elizabeth John, Chester, W. Va. By the Maxwell Missionary Society.

382. Mrs. Albert Shaw, Chester, W. Va. By the Maxwell Missionary Society.

383. Mrs. Sadie Wilson, Toronto, O. By the Knoxville, O., W.M.S.

384. Mrs. Donald Heltman, Steubenville, O. By Mrs. George Ewing.

385. Mrs. D. A. Robinson, Mechanicstown, O. By Scroggsfield, O., W. M.S.

386. Mrs. Lillian Simpson, Richmond, O. By Mary Martin Circle.

387. Margaret Switzer, New Sheffield, Pa. By Elizabeth Moore.

388. Mary Ewing, New Sheffield, Pa. By Elizabeth Moore.

389. Mrs. Irvine A. Balph, New Castle, Pa. By her aunt, Mrs. W. J. Henry.

390. Mrs. Alda Fisher, Portersville, Pa. By Oak Grove W.M.S.

391. Mrs. Etta Young, Portersville, Pa. By Oak Grove W.M.S.

392. Mrs. Charles E. Book, New Castle, Pa. By the Willing Workers' Class in 2nd New Castle Sabbath School.

393. Mrs. Joseph B. Young, Ellwood City, Pa. By Mrs. Lillian McKim.

394. Mrs. Edward H. Butler, Ellwood City, Pa. By her mother, Mrs. Lillian McKim.

395. Jean Burton, Slippery Rock, Pa. By her aunts, Mrs. S. P. McKim and Margaret and Agnes Burton.

396. Mrs. Rebecca Klugh, Kittanning, Pa. By Mrs. Lillian Miller.

397. Mrs. Hulda A. Reddinger, New Kensington, Pa. By Mrs. W. L. Hankey.

398. Mrs. Crist R. Sutter, New Kensington, Pa. By Mrs. T. A. Gibson.

399. Luecretia Boucher, New Kensington, Pa.

400. Annabel Wakefield, New Kensington, Pa.

401. Mrs. Sybilla Finley Paydon, Plainfield, Ill. In memory of Mr. and Mrs. Stephen Finley.

402. Elizabeth Glazier, Buffalo, N. Y. By Women's Auxiliary of First Church.

403. Mrs. Eva Ellenberger, Freeport, Pa.

404. Mrs. W. D. Smith, Sterling, Kans. By her husband.

405. Mrs. O. B. Smith, Pretty Prairie, Kans. By W.M.S.

406. Mary Eleanor Calhoun, Monmouth, Ill. By First Monmouth Mary Hanna W.M.S.

407. Edith L. Wooldridge, Wilkinsburg, Pa. By her father, A. H. Wooldridge.

408. Mrs. Orville T. Kuhn, Lowellville, O. By Mahoning King's Daughters.

409. Mrs. C. C. McCleary, In Memoriam. By Jennie Woods and Zella McDill.

410. Mrs. Robert H. Miller, Washington, Pa. By a friend.

411. Mrs. W. H. Norris, Pittsburgh, Pa.

412. Mary H. Arthur, Bellevue, Pa. By the Mary Arthur Bible Class.

413. Mrs. Mary Elizabeth Davison, In Memoriam. By her daughter, Alma Davison, Bellevue, Pa.

414. Mrs. Barbara Swoger, Pittsburgh, Pa.

415. Mrs. Jean Boyd Harris, In Memoriam. By her mother, Mrs. J. Howard Boyd, New Wilmington, Pa.

LIFE DIRECTORSHIP

$300.00 Each

In Memory of Mrs. H. C. Campbell. By the Members of the Women's Board of Directors.

"NOT I, BUT CHRIST"

Not where we elect to go,
But where Jesus leads the way,
There the living waters flow,
There our darkness turns to day.
Not our self-appointed task
Will the Lord's approval win,
But the work we did not ask,
Finished humbly; just for Him.
Not the prayer we long to plead,
When we bend before the Throne,
But the touching deeper need
Of the Spirit's worldless groan.
Not the gift we proudly lay
On His altar will He heed,
If our hearts have said Him nay,
When He whispered, "I have need."

—*Margaret E. Barber, in Egypt General Mission News.*

—From *Evangelical Missionary World.*

Young Women's Department *including* Girls' Circles

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
A Thought to Ponder—"Vision without service makes a visionary who loses the vision; service without the vision makes a slave who loses the power of service."

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries — Home — Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N. Superintendent of Jubilee Hospital, Henderson, N. C.; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

THOSE EVER-RECURRING ANNUAL REPORT BLANKS!

This is the beginning of March, the last month in the 1937-1938 church year. This is also the month that annual report blanks collected in the spring of the year are to be filled in with the results of the work of the year.

Every society will find a printed letter of instructions in its packet of blank material. *Read carefully.*

The blanks are to reach you, Local Society, *not later than March* 5. Be sure that the presbyterial young women's secretary and the presbyterial efficiency secretary have their respective reports from you *not later than April* 5. If you read directions and act on them, you will write only the necessary items on the blanks. Do make it unnecessary to use the eraser!

CAN'T-ERS

Another of the careless Christian or delinquent member type is the *can't-ers.* We have already spoken of the *do-ers,* the *just-belong-ers,* the *put-offers,* and the *if-fers.* Many churches or missionary societies may have one or more of some or all of these classes. The *do-ers* is the only class that is constructive, that lays a good foundation and erects a substantial superstructure, that finishes its job. The others are more or less dead weights; at least quite a burden on the mind of one who would get things done.

The *can't-er* woman is a puzzler. She may show unusual aptitude in many things; may have been an "A" student through her school course; may possess poise, talent, social position, money, yet she may be a *can't-er* in Kingdom work, even though her name is on the church roll and her pew rather regularly occupied.

What are some of the excuses of the *can't-er*? They may be: *Can't give time* to another society, because she belongs to several clubs, the P.T.A., political society, besides "afternoons and evenings out" at "teas" and other functions; *can't sit for so long; can't speak in public,* because she is afraid of her own voice; *can't give any more money,* because of so many "good causes" to support; *can't preside* as an officer or serve on committees; and, *can't account for it,* but usually has a headache on missionary day. Perhaps you can think up a few more *can'ts!*

What is to be done about it? How get rid of this destroyer of really fine talent? The answer is brief but to the point: "Knock the *T* off of *can't!*" Do this one little thing and you have a worker of the best sort. What sounds better than a cheery, *"I can"*; or *"I promise to try."* So satisfactory!

If your society is weak because of this class of seeming weaklings, know

that the last letter is the weak part. Pull it off. Encourage those thus afflicted to rid themselves of this "excess baggage." Why cling to a removable weakness? Drop it!

Result: A happy Christian, younger or older, with a face reflecting joy and peace; a hand that is always outstretched in helpfulness; lips that tell of "what great things the Lord has done;" feet that walk in paths of righteousness; a life given in consecrated service to the Master and for his little ones; yes, knock off the *T* and a bright, happy *"can"* is left! Where do you suppose our friends list us? To Just-belong-ers? or Put-off-ers? or If-fers? or Can't-ers? or Do-ers? And remember that the irresponsible Can't—may belong to the admirable Do-ers by just knocking off the *T* from Can't!

This variety of actors or non-actors has been presented. May each one make sure that she is doing her best, following the admonition, *"Be ye doers."*

YOUNG WOMEN'S SPECIAL COLUMN

Perhaps you have read in the Magazine that Sallie E. Dickey, one of our Y. W. Special workers, has become Field Secretary of the W. G. M. S., and is going about over the church to encourage societies in their work. Her successor is Mary E. Jamieson, missionary in San Francisco Presbyterial, located in Salinas, California. You will wish Miss Dickey great results in her new work and will give Miss Jamieson a hearty welcome into the Special list of workers.

Miss Jamieson will tell you her story in next month's Magazine. Has your society ever written to our workers? It does seem that an annual note of best wishes to each missionary and to the school selected for permanent support should go from every society during the year. See the directory in back of Magazine for addresses.

Societies often request information about the Y. W. Special Objects. We are hopeful that each worker will respond semi-annually to a repeated request, thus affording readers fresh information at their very finger tips.

Incidentally, only the permanent object for support, Pasrur G. B. S., is written up in leaflet form. The workers, whose salaries form the second object, change from time to time, so it is not financially advisable to place this object in leaflet. The Magazine can carry sufficient new material. Dora B. Whitely, principal of the Pasrur G. B. S., has endeavored to keep the story of this school up to date, sending her contributions to the Magazine from time to time.

You are reading this early in March. When this was written, societies were behind last year in their returns. When will societies accept their responsibility in this, their very own work? If your society has not done its part toward its special work, this last hour reminder should bring action. "Nothing succeeds like success." Reach the goal this year and another year will gladly uphold its best record.

THIS, THAT, AND THE OTHER

Society Program

A copy of a program has come in without the name of the congregation. A guess might be made, but it might be incorrect. The society sending it will be able to identify it when we say that the cover is red and on the cover is a picture, that of Eugenie Khaleel of Omdurman, The Sudan.

Several fine quotations and ideas occur in the booklet. The pledge appears on the first program of the year; the theme to be presented is "Reconsecration Service." The pledge reads: "I as a member of the W. M. S., agree to be faithful in attendance; to take part in all its activities to the best of my ability; to do my part in preparing and presenting an interesting program when asked to do so; to take part in entertaining and to

try to get new members whenever possible. I also promise to pay dues regularly and promptly; to act on committees or do anything I can to advance the society in anyway." Suppose every Christian woman made and kept such a pledge!

For the Mother and Daughter meeting there was this verse:

"When the world was made in the long ago,
There was but one thing we needed so;
It was love we needed most of all,
So dear MOTHER came to answer the call."

Several quotations are here presented: "If you do your task today, you do not need to worry about it tomorrow." "To teach truth is far better than to deny error." "Make your offering according to your income, or God may make your income according to your offerings,"—this in connection with a meeting on the tithe. "God helps those who help others." "The best Christian makes the best citizen." "Some are called to make money for Christ, as others are called to preach for Christ." "A busy life is likely to be a happy life." "Give not from the top of your purse, but from the bottom of your heart."

HOW ONE SOCIETY DID IT

Many enjoy trying new recipes or rearranging the old furniture if new furniture is not available. Human nature reacts favorably to variety which relieves the drab monotony of every day life! In a recent letter, a friend volunteered a suggestion for giving a touch to the missionary society. Her society planned a dinner meeting to which the husbands were invited. More than the acceptance of a good meal was expected of the guests. The book study of the month was assigned to them as well as the devotional period, the prayer calendar and the music.

There has not been time to report on the success of the venture. Of course it must have been quite interesting. In this day of budding men's missionary societies, a new day for missions seems to be approaching. When every Christian man and woman is intelligent on the spiritual and other needs of the parts of the world which our Church has accepted as its share in bringing in the Kingdom, then may great progress be expected. It may be said without fear of contradiction that much ignorance regarding the real work of the Church prevails today; this is not confined to one locality or to small or large congregations, to men or to women.

If some other society tries the plan outlined above, will not some one tell the story of the evening?

WE THANK THEE

We thank Thee, Lord, for loveliness,
For gold-etched clouds in sunset glow,
For azure skies, for crystal lakes,
For lofty mountains heaped with snow.

For harmony of quiet hearts,
For rhythmic strains replete with words,
For melodies where silence is,
For trilling song from throat of birds.

We thank Thee, Lord, for endless faith,
For all the blessings that we know,
For vision to look unto the hills,
For grace to dwell in vales below.

—From *The Presbyterian Survey.*

Girls' Circle Program

(Editor's Note: Due to illness, Mrs. Smith was unable to write the Girl's Circle page this month. It is our very good fortune to have been able to secure an excellent substitute in Mrs. T. F. Baker of Mt. Lebanon, Pa.)

A STUDY OF "BEHIND THE GARDEN OF ALLAH"

CHAPTERS VII AND VIII

PREPARATION—Poster. Large poster board. With colored crayon, sketch in a river, showing the banks on both sides. Put in grass and trees and in the distance a few low flat huts with thatched roofs, tukls. From paper cut a sailboat and name it "Elliott" (p. 147); or a launch to be named "Erskine," with a barge, "Evangel" (p. 151); and place it on the river in the lower left hand corner, starting its journey. At the same side, below, print in large letters, "Up the Sobat," and in the upper right hand corner, print, "Untouched Fields."

INVITATION—Fold two sheets of 6"x4" paper, making a booklet. On the three sides (omit the folded side), made a ⅜" border, then sketch in a door. On the folded side put your two hinges and through these put flat headed paper clips to act as book fasteners. Slit the door on three sides, inside the margin, allowing it to open. On the reverse side of the door put the date, time and place of the meeting. On the second page print:

The Sudan
Khartum
Omdurman
Doleib Hill
Nasir

Make the third page the same as the first but the door smaller and do not allow it to open as wide. On page four print:

Anuaks
Untouched tribes

On the back put this verse:

"Behind this door, a people wait
To hear of Christ from thee,
Will you 'be one who commeth late,'
Or say, 'Now, Lord, use me'?"

PROGRAM

Prelude—Psalm 72.

Leader—This evening we are finishing our study of "Behind the Garden of Allah." This last evening will be a trip up the Sobat River to the tribes of Nuers and Anuaks. Beyond these lie many tribes still untouched. Assistance was pledged by the Sudan Government when it learned that the American missionaries contemplated the opening of a station higher up the Sobat. The mission purchased and fitted a sailing boat, the Elliott. Because a medical missionary is a good way-opener, the boat was in charge of the doctor at Doleib Hill. So let us go aboard and as we journey up the river some guides will tell of the accomplishments of that small beginning. As we set sail, let us sing: "Prepare Ye the Way of the Lord."

Guide I—Tells of the medical approach, the locating of the mission station, the rising tide of Mohammedanism, the work among the Nuers, the purchase of mission property, and the return because of the rainy season.

Leader—This first season's work contributed much to the acquirement of the language by which the story could be told. Before our second guide tells us of some of the customs let us sing: "Tell All the World." Psalm 96.

Guide II—Speaks of their clothes, tribal marks, cattle, food, and home life.

Leader—Another guide will tell of their superstitions and beliefs. They are truly a people needing a Shepherd to guide them.

Guide III—Tells of the life restricted by superstitions, the evil eye, the

(Continued on page 408)

Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

CHRISTMAS AT WARM SPRINGS

Christmas day dawned bright and clear with a two-inch blanket of snow, that fell the day before. It seemed significant of the Savior's coming to c l e a n s e our hearts "Whiter than snow."

We had a very good Christmas service. The church and the tree had been very nicely decorated by several of our Indian women. The service was opened by the singing of:

"Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above ye heavenly host,
Praise Father, Son, and Holy Ghost."

Appropriate Christmas carols were sung by a group of Indian singers; recitations and duets were given by the boys and girls of the Sabbath School; the well-known Christmas story as recorded in Luke 2:7-20 was read; messages were given by Elder Smith and the missionary. After this service, the gifts were presented.

The Indians began coming early Christmas morning with their gifts to be put under the tree. Some had even waited until Christmas morning to buy their gifts, which they brought to the missionary to wrap up for them. It was amusing to see the nice gifts that they would give to their friends, yet in nearly all cases the one giving the gift did not want his name on the package, for he wants the person to whom he is giving it to guess who it is from. All available seats in the church were filled, even crowding into the vestibule to the door. Yet there was little commotion and we feel that many of these Indians, who otherwise never come to church, had again been touched in their hearts by the Spirit of Christ.

We take this opportunity to thank those who have been thoughtful of this work and the material needs of these Indians. With the gifts we received we were able to wrap up many packages to be given out to the needy Indians and to give out 285 boxes of candy to those present at the Christmas service. These gifts were accepted with great joy and many a "Thank-you" was heard by the missionary.

THE LADIES' AID SOCIETY

The Spirit of Christmas was abroad in Warm Springs long before the day came. Into the hearts of two women of the Agency family came the happy thought of an "Aid Society." These women, w h o s e names have become familiar to us, are Mrs. Guerin and Mrs. Wilson; they have been so helpful in our Mission, teaching in the Sabbath School, and using their talents in the Lord's work.

The purpose of this society is to help bridge the gap between the white women and the Indian women, and to create a greater interest in the work of the Mission. The Indian women are timid and reticent, but there are hopes that when the society is better organized and they begin working together, that there will be better understanding and cooperation.

On December 7th the Aid Society held a bazaar at the school auditorium. Women from all parts of the country had sent in materials and odds-and-ends which were used in making the beautiful things that were for sale. A woman from Madras sent yards of rick-rack trimming, another one an apron, one sent some doilies, and from Washington, D. C. came many yards of material. These together with materials from the

sewing baskets of the Agency women were all used to make attractive articles.

Cake, coffee, and candy made by the Agency women were on sale. A glad note of co-operation was seen in all the preparation. The sale was a complete success, and over $73.00 were cleared. The money is to be used in the work of the Mission as the Aid sees the need. Part of it is to be set aside for the "Piano Fund."

This is a very worth-while project and one to which all may contribute. The ladies have asked for pieces of materials, embroidery floss, bias tape, threads of all kinds, crochet and knitting materials, Hubbard squash seeds, feathers for pillows, cotton for quilts, unbleached muslin, flour and sugar sacks, in fact, anything that could be used in sewing. It is surprising what beautiful things can be made from "scraps" that seem "good for nothing" to us. The native skill and patience of the Indian women, and their white sisters' help and encouragement may bring about a happy spirit of working together for the advancement of the work of our Mission.

Won't YOU remember your sisters, white and Indian, at house-cleaning time and pack and send a box for the Aid Society of Warm Springs, Oregon?

EVANGELISTIC MEETINGS

The Warm Springs Missionary, Rev. E. W. Machamer, and the native Yakima evangelist, Mr. Edward J. Sam, planned a week's program of meetings beginning January 7. Mr. Machamer tells in a recent letter about these meetings:

"We were blessed with good weather most of the time. The last night we brought 26 chairs over from the school, and yet we could have used more. Afternoon services were not possible for many of the Indians were working, and it was advisable to visit the homes in the afternoon.

"Mr. Sam and his companion, Mr. Raymond Zack, made a good evangelist team. Mr. Zack is a wonderful song leader and a powerful preacher. He talked to our Indians in the Yakima language, which is very similar to that spoken by the Warm Springs Indians. Many of the Indians spoke highly of his preaching, because he put it in terms in their own language which they could understand.

"Mr. Sam is a very good preacher, too. He speaks very fluently with a good, sound knowledge of the Bible, and he, no doubt, will be a success among his own people.

"They preached hard against the Shakers, Feathers, back-sliders, and especially the Medicine-men. One night 41 came to the altar, most of these being young people from the Government school. The Medicine-man also came forward at this meeting; he realizes that he is losing power as a medicine-man and seems to be under conviction. Mr. Sam, Mr. Zack, and I feel that in time he will yield. He needs our prayers, for if Christ can get hold of him a great evil will be removed from our reservation.

"We feel that it has been a blessing to have had these evangelists among our Indians."

AMONG THE YAKIMAS

Just one year ago a new work among the Yakima Indians was begun. Mr. Edward J. Sam, a native Yakima evangelist, was secured to carry on the work and try out this field as a new work supported by the W.G.M.S. among our Indian Americans. He has been at work, at first in visiting in the homes, then holding meetings in these homes, and later in a tent provided as a meeting-place. With the coming of the cold weather, (it seems that the Indians can stand any amount of heat, but cannot stand much cold) the tent was no longer a fit place, so this faithful band has held services in a

tabernacle of the Penecostal group. But this arrangement was not very satisfactory for as he said, "Those in charge question my beliefs for I do not speak in tongues as they do."

The Home Mission Committee of Puget Sound Presbytery have had direct supervision of the work here and they report that they feel the present success of the work gives them every reason to believe the work is going to be successful and that the Board would be justified in securing a suitable building that the Indians can feel is their Church Home. Inquiries are being made concerning steps which would be necessary to secure a suitable place for a chapel and for an estimate of the cost of such a building.

Mr. Edward J. Sam is a fine Bible student. He was judged by the Committee on Training Young Men to be sound in doctrinal beliefs. At a meeting of Presbytery, Mr. Sam preached and by a unanimous vote, a commission was appointed to meet and license him as a missionary to the Indians.

Rev. G. G. Wilson of Seattle, Wash., who has been correspondent for the Home Mission Committee says, "Personally, I am very much encouraged and I see no reason why we may not look for a great work to be done among these needy Indians."

Women of the Missionary Societies, we have been praying that God would raise up native leaders among our Indian Neighbors. Is this an answer to our prayers? We have tried this worker for a year, and now you see the Committee's report on him and his work. The little group of Christian Indians is now asking us for a place in which to worship "Our Father."

In a gesture of faith, the Board approved of the Indian Secretary's report and inquiries were to be made as to a proper center for missionary work and the cost of a Chapel. This action was prayerfully taken with a confident trust that funds will be consecrated for a modest little House of Worship which they can call their own.

SEEK—ASK

Bishop Morris once heard an Indian relate the story of his conversion:

"You have a Book and read it. We have no book. You have many to teach; we have few. You know much, we know little. I no teach you the way; but tell you how I got it. Went to hear good talk of Missionary. He said much I don't know; but one word I kept in my heart: 'Seek, and ye shall find!' But I do not understand it. Next time went to hear good talk, he said another word: 'Ask—ye shall receive.' This good word I kept in my heart. Now had two good words together; one explained the other. As I went home, kneeled by big tree, nobody there, felt very sorrow to have such wicked heart, to sin so much to the Great Spirit; only said, 'Lord, I seek to find, I ask to receive in the name of Jesus.' Said these words good many times. (Here smiting his breast with emotion). Then feel very good, very warm in here.

From *"The Burning Bush."*

INDIAN ARROWS

Warm Springs Mission needs Bibles for those who professed their faith in Christ in the recent evangelistic meetings. Perhaps our readers would like to help furnish Bibles for these "babes in Christ."

The new Government School building was completed in December. It is modern in every respect, and is another fine structure that adds greatly to the beauty of Warm Springs.

A story is told of a white traveler who had an Indian guide. One night he started to put his wallet under his pillow. The Indian remarked, "You don't need to do that, there isn't a white man within a hundred miles."

Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

NEWS FROM THE SOUTH LAND

By D. F. WHITE

Our Christmas exercises were very very good at all of our schools. Every effort was made to make them spiritual as well as entertaining and inspiring. Truly the spirit of the Master was among us. We felt his personality very near. The friends of the North sent us very many helpful gifts for the people who could not have had any Christmas because of poverty. The low price of cotton has made it very hard for many families in this section to buy clothing. We gave the gifts where they would do the most good. Children and grown ups were made happy and comfortable. Many touching scenes were enacted as they received their gifts. One big High School girl, who walks eight miles daily to Camden Mission, came to Mrs. White and asked that a doll be given her after the little girls were served. She received it with joy. It was the first beautiful doll she ever owned. Two brothers needed shoes. We had received two pairs and sought to fit up these boys, but only one could be fitted. His brother cried so, that we found it wise to keep the shoes until we could find a pair for the other. We succeeded in doing so and the little fellows went home happy. Sabbath following Christmas, I hardly knew my own congregation here at Canton Bend. They all were dressed up and happy.

The death of Dr. Hutchison shocked us all down here. But we believe it was a blessing to our work here that God permitted him to visit the field and see the work before leaving us. We feel that our church has lost a friend. We also feel it was fortunate that Dr. Wilson saw the field before Dr. Hutchison's passing. It was certainly the leading of the Holy Spirit that guided the Board in electing Dr. Wilson Assistant Secretary at the time it did.

Beginning on the third we have evangelistic meetings at Camden running through two weeks, closing with the celebration of the Lord's Supper. Then we start at Miller's Ferry and will commune there on the fourth Sabbath. Please pray with us that God will bless us with the presence of the Holy Spirit.

CHRISTMAS AT CAMDEN

By A. C. PEOPLES

We had a wonderful program and Christmas tree for the school children the day before the holidays began. The friends of the school from all sections of the country were very, very nice to many of the children. All of the Juniors received gifts from organizations of the other churches which made a very large gift tree. I think almost all of the students and teachers got presents. That made the beginning of holidays look really like Christmas. We have reports from all who returned to school that they all enjoyed their Christmas vacation. All of us are back in school now.

We started school on Monday, January 3. On that same day we started our mid-year series of religious meetings.

We had the several ministers from our town to preach to us each day last week at our activity period. These messages were enjoyed by all the students and teachers. This week we are having a Rev. Mr. Fisher preaching to us both morning and evening. All of us are deeply interested in his messages. He is preaching illustrative sermons which are applicable to young people especially, and equally enjoyed by adults.

These types of meetings are needed at our school especially at this time of the year, and by our group of young people. We are fortunate in

that we do not have many in our group who do not know the Lord. We as Christians need this, though, to strengthen us as well as the few who need Jesus. We hope to report to you after the meeting that we have all in the Fold.

SPECIAL SERVICES

By N. D. WILLIAMS

A week of prayer and special evangelistic sermons was conducted by the pastor, Rev. D. F. White. Rev. I. H. Bonner, of Selma, Alabama, former pastor and principal, assisted but could not be present throughout the week because of illness in his family. A number confessed Christ and ten joined the church here. The others will join the churches of their parents.

Our hospital superintendent and her nurses have been quite busy this month. There have been a number of influenza and tonsilitis cases among our boarding students. Samuel Bonner, youngest son of Rev. and Mrs. I. H. Bonner, aged 17, was transferred to the Selma hospital for an appendicitis operation. We are sorry to say that he did not recover but was called to his Heavenly Father, January 21. Mrs. Bonner is our girls' matron this year. Samuel's passing was a great shock to us all and brought sadness to the faculty and student body. He was an excellent student in the twelfth grade, a fine young man who took a leading part in all of our Christian organizations, and had planned to study theology after finishing college. It is sad, but the Lord knew best.

We certainly appreciate the generous responses made to our call for used clothing and while personal letters have been sent, we want to thank each one again through the magazine.

NOTES FROM THE FIELD

Camden:—At the annual series of Evangelistic meetings, all the white ministers of the town officiated, each taking one meeting. All the dormitory family but two were professing Christians and we are delighted to report these two were converted and the family is now 100 per cent Christian.

Mr. and Mrs. Gilmore and family of Illinois were most welcome visitors and after being shown the work, seemed to have a good impression of all they had seen and were pleased with the work and workers.

Prairie:—On the first Sabbath of January the regular pastor was ill and could not be present. Someone suggested a prayer meeting, and one of the officers volunteered to lead. It was one of those times when the whole church was moved and when the singing of a song could bring tears. We do not know why the tears came; we do not try to explain it, but everyone was moved.

Jubilee Hospital had a rather unusual case. A man came to Henderson claiming to be a Dr. Mitchell. Before he was here very long he was accused of stealing a sum of money from one of the nurses. He was convicted of theft and jailed. When in prison he attempted suicide by cutting a gash in his arm and swallowing crushed glass. He was returned to Jubilee and a guard was kept at the door of his room continually. The whole affair was most unfortunate, but what could have been the result if there had been no Jubilee?

Birmingham:—A letter from Mrs. C. H. Johnson tells us that her husband has passed his 84th birthday and she her 75th. Both are enjoying the eventide of life, are well, full of energy and get about as if each were twenty years younger. These veteran workers are most active in their church in Birmingham, and are made happy by frequent letters of appreciation from former pupils of Millers Ferry, whom they brought to Christ and who are doing good work and service in the communities in which they are now living.

Home Missions

MRS. WM. COOK, 1201 Sixth Ave., Beaver Falls, Pa.

EZEL SCHOOL NOTES

During the year we have many requests relative to our school and its organization. Because of these requests we are sure that many have no idea as to the type of school we have, and would like to have a better picture of the whole educational process that is being supported by your gifts. It is with these earnest desires for knowledge that we give, this month, a brief survey of the school as it is operating. The figures we use are those of the present year. We believe that some picture of the physical equipment would help you to understand better our program.

Ezel School is accredited by the State Department of Education as an A grade school. This is the highest rating that is given any school in the State. We do not have all the equipment that could possibly be used. The rating is based on other qualifications, which will be revealed later in these notes. The work of training begins with the first grade and continues through the twelfth grade, thereby preparing students who are capable for college. Many of our graduates have gone on to college, teaching, preparing for the different professions, making better farmers, homemakers, etc. Several of these students have received their academic degrees, while others are nearing the completion of such. The school is further organized or graded into departments, using the 6-6 plan. The lower six grades are so arranged as to give the best training possible with the teaching force and equipment available. The upper six grades are organized into the Junior and Senior high schools, as per the plan suggested by the State.

We have enrolled 239 students for this present year, the largest enrollment we have had in any one year. Due to the fact that many students near by have been in attendance in a strictly rural school and have completed their work there, many of them have come to us in the middle of the year, and there will be others to arrive within the next few days. So that by the time this reaches our readers we shall have in excess of the numbers I have given. For the most part they will remain with us for the remainder of their schooling. This group of students are divided in the grades as follows: First and second, 38; third and fourth, 36; fifth and sixth, 32; seventh, 14; eighth, 30; ninth, 35; tenth, 28; eleventh, 15; twelfth, 10. Three teachers are employed to take care of the first six grades, each teacher having two grades under her training. For the upper six grades, with a complete course of study, six teachers are employed. In the course of study, music is taught, and manual training and home economics are taught the boys and girls of the ninth and tenth grades. You who have taught school, will readily recognize that to care for this work is no small responsibility. However, with the fine spirit that prevails among the teachers, the work is being carried on most impressively and efficiently.

And where is this work carried on? What of the physical equipment at the disposal of the workers and students? The teachers live in their own home, comfortable and amply provided in the years past when the work was started in 1924. Private music students go there for their lessons. Near by this home is the main school building, frame construction, one story, with basement space now fully occupied for classes and shop work. On the main floor are six class rooms, two large rooms which can be thrown together for assemblies. Here the daily chapel is held, caring only for the upper six grades. The other rooms on this floor are small, but can

be used for the smaller classes. On this floor is also the administrative office, but far outgrown with the large increase of activities carried on there. In the basement, rooms have been finished to care for classes. There are two rooms here, one being used for the first two grades and the other for high school work. In the original construction of the building there was provided a small play room, for several years used as a kind of gymnasium. Due to certain changes this room has been remodeled to make provision for a tool room and shop for manual training. No machinery is used by these boys, only hand tools being permitted in the course. We believe this to be in keeping with their home conditions. Their products are of excellent construction and mean much to their home furnishings in many instances. In addition to this main building, last year there was purchased just across the street from the school, a dwelling house that has been made over for the science department. Two class rooms were made in it, one housing the home economics department, and the other the biology and general science department. It has been made a modern building for school purposes at a very low cost indeed, the labor being furnished, for the most part, by the NYA boys, receiving their pay from the government. To summarize, we have eleven rooms and nine teachers to carry on the school activities. It is a full program in a limited space, but is being efficiently done we believe.

There are no dormitories at Ezel School, all students being day students. Ezel School is in no sense a reform school. Its students come from the immediate communities. This has been the policy of the administration and it shall be adhered to strictly. The school seeks to give a sound education based on Christian teachings, for the basic requirement of the school curriculum and course of study is a carefully prepared Biblical training for each grade. In the few years the school has operated there has been a gradual acceptance of its standards until today it enjoys the support of the ever enlarging circle of friends it has made through its students. The future of the work, still reaching the great number within its reach, rests in your hands as you provide for this training of a most worthy people. Pray for this work and make your prayers come true with your gifts of love.

PHILADELPHIA PRESBYTERIAL

By MISS SALLIE E. DICKEY

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

This verse supplied the theme for meditation on February 1, at Second Church, Philadelphia, when 135 women of Philadelphia Presbyterial met together for a day of prayer. Mrs. T. C. Stangeway led us in a devotional period on the first part of the verse, leaving us seated at Jesus' feet, and ready for His wonderful message brought by Dr. Buckhalter of Fifth Church emphasizing Christian Fellowship and reminding us that it means, not only fellowship with other Christians, but very particularly fellowship with Christ. After bringing this message Dr. Buckhalter conducted a period of prayer that we as Christian women might be able to believe and experience "Christ in us, and we in Christ."

The women, each one, brought her own lunch, (several brought for me) and the women of Second Church furnished a hot drink, so that the problem of the noonday meal was easily solved.

All soon gathered together again and our devotional leader at this time was Mrs. C. J. White, formerly of Cambridge, Ohio. Taking the last part of the verse, she led us to see that His giving is contingent upon

(Continued on page 407)

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

Blanks for the Annual Statistical Report have been sent to all Presbyterial Junior Secretaries and to all Presbyterial Efficiency Secretaries. These should soon be received by the local societies. Please be prompt in filling out fully and returning the blanks. All reports on Junior Standards especially, should be returned to the Efficiency Secretaries promptly that the Junior Secretaries may have these in ample time to record on their reports. If blanks for reports are not received in due time, please let the Junior Secretary know and they will be supplied.

STORIES OF THE SUDAN

By REV. LEANDER FINLEY

(Continued)

ABU MARKUB
(Father of the Big Slipper)

If you will come with me to Khartoum, I will show you Abu Markub and his brothers swimming around on the Nile underneath the bridge that crosses from Omdurman. One day several of the little boys were in the car with me and before we got to the bridge, Kahleel said, "I'll show you boys Abu Markub when we are crossing the bridge." One of the boys, Ramadan, who lives near the river, knew what Abu Markub was, but Igzu and Hasan, who live far inland, had no idea what they were going to see and so insisted that they have seats at the side of the car so they could have a good view of this wonderful animal.

When we had nearly crossed the river, I saw several pelicans and stopped so the boys could have a good look and Khaleel could tell them all about Abu Markub. As soon as Hasan saw them he said, "Why those are only ducks." "No," said Igzu, "they are too big for ducks, they must be geese." Khaleel told them that they were both wrong and just to watch and they would know that it was Abu Markub. After watching a few minutes, Abu Markub opened his bill and scooped up some water at the same time throwing back his head and swallowing. "Did you see that, boys?" shouted Khaleel. "Wasn't his mouth just like a big slipper?" "And do you know what he swallowed?" Before the two ignorant ones could say anything, Ramadan spoke up and said, "Of course everybody knows he swallowed a fish, and look, there he is putting another one down." We watched for about fifteen minutes and when Igzu and Hasan knew Abu Markub all right, we drove on, but we kept hearing about the Father of the Big Slipper for several days after that.

ABU SHEBAKA
(Father of the Net)

Abu Shebaka causes about as much work at the Boys' Home as anything else, at least that's what Akasha told me one Saturday morning when the Home was getting its weekly clean-up. I had gone into the boys' bedroom and found Akasha wielding a brush with a ten foot handle, busily sweeping the spider webs off of the ceiling.

Abu Shebaka is both a hopeful and a patient little insect for you find his net spread in the strangest places, and it seems that no matter how often it is broken, he sets right to work and repairs it again and again.

There is one kind of spider here in the Sudan that always gives me much fun. He is about the size of the end of your pencil and unlike the rest of his brothers, he does not spin a web and then wait for a fly to get caught in it, but sets out on foot to stalk and catch flies. Many times have I stopped and watched this little Abu Shebaka creeping up on a fly. No cat after a mouse is more stealthy and careful so Mr. Fly won't see him. How slowly he creeps along;

it is almost impossible to see his little legs move. Now he moves number one on the right side and then number four on the left. Next number three on the right and then number one on the left and with each hairbreadth movement, gets a little nearer. When about one half inch from his victim, he gets all eight legs well set and with a spring is on the back of his dinner. As he and Mr. Fly are nearly the same size, they have quite a tussle, rolling over and over, but soon the fight is done and Abu Shebaka is looking quite pleased with himself. Sometimes when the wrestling match is going on, Abu Shebaka and his victim fall off of the wall or ceiling, but just as they start on their downward fall, a line is attached to the starting point and soon they are swinging at the end of a long silken cord. I have often seen Abu Shebaka miss his mark when he jumps, but I have never seen Mr. Fly get away after once being caught.

ABU ZENNAN
(Father of Buzzing)

If you will pronounce boths Ns in the middle of this word you can say it just like the boys and girls of the Sudan do. We think the wasp and hornet and bumblebee say "Buzz," but folks in this land think they say "Zennan, zennan." Whichever is right doesn't make much difference and a wasp or hornet or bumble bee stings just as hard in the Sudan as it does in America.

One day I was sitting at my desk which faces the tennis court, and I saw Othman and Babikr running back and forth seemingly having lots of fun. As I wasn't near enough to see what the game was, I got up and went out, keeping behind a pillar on the porch so they wouldn't be disturbed by my watching them. They seemed to be chasing something in the air back and forth across the court and it was several minutes before I could make out anything at all. First I saw what looked like two white strings floating across the court, each string being about four feet in the air. Something was surely making them move and it was only when they came down to the end near where I was standing that I saw tied to the upper end of each string an Abu Zennan, and they were zennaning for all they were worth. The object of the game was soon understood; each Abu Zennan had a name and races were being run across the court. Holding the string until both Abu Zennans were on a line, they were released at a signal and away they sailed across the court, Othman urging his steed on and Babikr doing the same. The amount of string was nicely chosen so that it would not be too heavy and yet heavy enough to keep Abu Zennan from flying away over the wire netting and trees. What I would like to know, is how those strings were tied onto Abu Zennan and his brother.

PHILADELPHIA PRESBYTERIAL

(Continued from page 405)

our asking. "Branches of a Tenderer Growth," were brought for consideration, and much prayer, by Miss Mary Newlands speaking for the Juniors and Mrs. Fritschman for our Young People.

After discussing some of the needs of our women's work and some examples of prayer answered, we once more went to God with our whole work in the United States and in our far fields. Mrs. J. McClure of our Boulevard Church, and Prayer Secretary of the Presbyterial conducted this hour of fellowship with God and His Christ.

Reluctantly we left the church wishing that e v e r y presbyterial might have such a refreshing, at least once a year.

Temperance and Reform Department

MRS. HARRIET S. BOOBYER, Secretary, Edited by MRS. O. H. MILLIGAN, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

REVIEWING THE YEAR

As we enter the last month of our church year all organizations are reviewing their activities and taking stock of the results.

At the beginning of the year each had a program and a plan for advance work during the year. Have all reached the goal?

Report blanks are a vexation to any who have no accomplishments to report but officers of missionary societies find great pleasure in summing up the totals and sending their report to the presbyterial secretary. With pride in the splendid societies in her presbyterial she sends her report to the General Secretary.

On the eve of sailing to visit the mission fields in India, Egypt, and Sudan your Temperance and Reform Secretary sent a letter with plans enclosed to each presbyterial secretary.

I am sure all societies have followed her with your prayers as she desired and have also endeavored in every way to carry forward this most important work of removing the intoxicating cup from the youth and adults of today. On Monday, February twenty-first, the report blanks will be mailed to the Temperance and Reform Secretary of each presbyterial.

Very promptly she will send these to the Temperance and Reform Secretary of each society. Please promply answer each question and return to your presbyterial secretary. Help her in every way to be able to complete the report and mail it before April fifteenth.

Your General Secretary will be very happy to find on her return that all presbyterials have been active during her absence and are happy to report to her the many interesting features of the work.

Whoever does not apply Christianity to the special sins of his own age, in his own person and by his own work, is, to say the least, a most unscientific Christian.

—*Frances E. Willard.*

GIRLS' CIRCLE PROGRAM

(Continued from page 398)

five commandments, marriage, and dances.

Leader—We will see what an important place medical work has among these tribes and how spiritual healing is given also.

Guide IV—Speaks of diseases and remedies, language difficulties, and worshipping God.

Leader—So far we have learned of tribes in the Sudan where Christ has been presented, but there is yet another tribe, the Anuaks, where the work is just beginning. (Tells of this work—p. 182 on.) Are we as a Church ready to enter this field? Can we as young people help to open wide this door? Will we give our talents, our education, our life to be used in taking Christ to these, His people, scattered as sheep without a Shepherd, that we may be able some day to say as Mrs. Giffen in the closing paragraph of this book.

"Lovest thou Me?" Hear the voice of the Master
Asking the question of you and of me.
Listening He waits, with ineffable yearning.
What shall the answer we make to Him be?"

Softly and prayerfully sing: "Take my life and let it be, consecrated Lord to Thee."

Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Building, Ninth St., Pittsburgh, Pa.

SUDAN STUDY BOOK

"Behind the Garden of Allah," by Dr. Reid Shields, Khartum, The Sudan, is to be the basis for study by adults and young people in the April meetings. Price of book, $1.00 in cloth, 50c in paper.

"Teacher Helps," prepared by Miss Emma H. Kensil, is provided as an aid in developing the Sudan book. Price, 15c a copy.

Order from the Literature Department, 904 Publication Bldg., Pittsburgh, Pa. If more convenient for you, order from the Board of Foreign Missions, Schaff Bldg., 1505 Race St., Philadelphia, Pa.

OTHER STUDY BOOKS

Recent copies of the Magazine list books now in use by many missionary societies. If your society did not follow the general order, and you have not used these books, they are still available as are the supplementary books or leaflets.

1938 PRAYER CYCLE

Have you placed your order for this valuable booklet? All the work of the denomination has a place:—ministers, laymen, and Church boards. All missionaries appear by name. All mission stations are listed. Besides, the two Women's Associations and Church educational institutions have a definite place. Every member of our Church should have access to this prayer book. More intelligent prayer for work and workers is thus afforded.

GAMES

Game No. 1, The Moslem World, is proving acceptable as an aid in familiarizing one with information which might otherwise be difficult. Price, 50c a game. A set of rules accompanies the game.

The "Garden of Allah" study is to be further impressed by the use of the Sudan game, 50c a game. Truths are learned while people relax in play. Both games will assist in the study of the Sudan book, since this country is rated as 100 per cent Moslem.

MISSIONARIES' BIRTHDAYS—APRIL

Miss Hazel Bennett	April 4
Miss Henrietta Moore	April 6
Miss Mabel McMichael	April 6
Miss Eva M. Hewitt	April 7
Miss Elizabeth S. White	April 8
Dr. Maria White	April 11
Miss Evelyn Cathcart	April 11
Miss Laura Reynolds	April 15
Miss Stella Robertson	April 17
Miss Helen R. Brownlee, R.N.	April 18
Miss Hazel E. Anderson	April 21
Miss Elizabeth Wilson	April 21
Miss Mary Logan	April 29
Miss Helen V. Weede	April 29

Program for Women's and Young Women's Missionary Societies April 1938-March 1939

Mission Studies: Home—"The American City and Its Church"
Foreign—"Moving Millions: The Pageant of Modern India"
Devotional Theme—Calls to Remembrance

APRIL

"BEHIND THE GARDEN OF ALLAH"

Call to Remembrance: "Remember that Jesus Christ was raised from the dead."
II Tim. 2:8.

Suggested Topics:
- The Mahdi, Gordon, Giffen
- The Sudan of Yesterday and Today
- Our Church in the North and South Sudan
- Golden Opportunities

MAY

THE EGYPTIAN VILLAGE—A MISSIONARY OPPORTUNITY

Call to Remembrance: "Remember His commandments to do them."
Ps. 103:18.

Suggested Topics:
- Economic Life of the Egyptian Fallah
- Cultural Limitations of the Fallah
- Egyptian Village Education
- A Start.—Edmu.

JUNE

THIRTY-FIFTH ANNIVERSARY OF THE YOUNG WOMEN'S MISSIONARY SOCIETY

Call to Remembrance: "Remember all the way which the Lord led thee."
Deut. 8:2.

Suggested Topics:
- Highlights of the Young Women's Department
- The Missionary Society and Young Womanhood
  - India in Action
  - Egypt in Action
  - The Sudan in Action
- Why the Missionary Society in America?
- What Societies Trained our Missionaries for Service?

JULY

THE AMERICAN INDIANS

Call to Remembrance: "Remember this day."
Ex. 13:3.

Suggested Topics:
- Indian Tribes where our Missions are located
- Indian Homes
- What the Indian believes
- The Government and the Indian Hospitals and Schools
- The Future of Indian Youth

AUGUST

A REVIEW OF THE YEAR

Call to Remembrance: "Remember how thou hast received and heard."
Rev. 3:3.

Suggested Topics:
- A Backward Look
- A Forward Look
- The Work of our Missionary

SEPTEMBER

SERVICE FOR CHRIST

Call to Remembrance: "Remember the words of the Lord Jesus."
Acts 20:35.

Suggested Topics:
- "In Jerusalem."
- "In Judea."
- "In Samaria."
- "Unto the Uttermost Parts."

OCTOBER

THE CITY

Call to Remembrance: "Remember the Sabbath Day to keep it holy."
Ex. 20:8.

Suggested Topics:
- What the City is.
- What City People do.
- What City People have.
- Fate of Youth and City Families.

NOVEMBER

THE CITY CHURCH

Call to Remembrance: "Remember His marvelous works."
Ps. 105:5.

Suggested Topics:
- The Fate of the City Church
- Special Responses of Churches
- The Primary Work of the Church
- Ideals for the City of God

DECEMBER

INDIA

Call to Remembrance: "This do in remembrance of Me."
I Cor. 11:24.

Suggested Topics:
- Colorful Modern India
- India and the Ferments
- The Untouchables
- Leaders of the New Day

JANUARY

INDIA

Call to Remembrance: "Remember now thy Creator."
Eccl. 12:1.

Suggested Topics:
- The World Invades the Village

Tributes

MARY ALICE HUNTER

For almost the whole of her lifetime, Miss Hunter was a member of the Avalon church. Her homegoing was on December 3, 1937. The beauty of the Lord rested on her abundantly. In her zeal for the best for the young womanhood of the church, she was instrumental in organizing a young women's Bible Class, and a missionary society,which now bears her name. Through many years her loving interest, her prayers, her single-mindedness in things of the Kingdom have inspired her associates. The members of the Mame A. Hunter Missionary Society bear this tribute and resolve to carry on, that the glorious gospel may be proclaimed to all men everywhere.

We extend to the members of the family our sincerest sympathy.

"None knew her but to love her,
None named her but to praise."

"Twilight and evening bell
And after that the dark.
And may there be no sadness of farewell
When I embark."

Mrs. Lilly B. Kingan,
Mrs. Walter Perkins,
Miss Omeah L. Woods,
Committee.

MRS. E. C. LITTLE

The members of the Women's Missionary Society of the 1st United Presbyterian Church of Los Angeles desire to pay loving tribute to the memory of Mrs. E. C. Little, who was called home December 31, 1937.

Mrs. Little's happy, cheerful temperament scattered sunshine wherever she went and endeared her to a host of friends. Her face radiated the joy of the Lord who was her constant friend and guide.

She was a faithful, untiring worker. Missionary in spirit she found open doors of service in unchurched districts and laid the foundation for church organizations through the organization of Sabbath Schools and Bible classes.

As a pastor's wife she was wise in counsel, sympathetic and loving in her ministries, gracious and charming in her personality, a benediction and inspiration to all.

No tribute of words can express the loss of such a devoted Christian, to the home, the community, and the Church at large.

MRS. J. ELMER SWITZER

The Women's Missionary Society of the Bloomington United Presbyterian Church wishes to pay loving tribute to the memory of Mrs. J. Elmer Switzer who passed away on December 20. Although she had been reared a United Presbyterian she had willingly worked in other denominations when she chanced to reside in a community which did not offer her own church. She came into the Bloomington congregation in March, 1924. We found her interested in all departments of the church and generous, more generous than her strength allowed, in her service in all its activities. She was famous for her hospitality. When trouble came she was first to minister to friends and neighbors in their time of need. She was strong and fearless in her convictions, but kind and fair in her judgments. We are thankful for the privilege of having known her intimately and feel that the inspiration of her forceful personality will remain with us. The church and this society have sustained an irreparable loss in her passing. We extend our sympathy to her family, especially the husband and son.

Mrs. Jos. A. Neill,
Mrs. R. R. Ramsey,
Miss Mary Foddy.

Needs of Rural India
Pioneers in Educational and Medical Missions
Centers of Christian Influence

FEBRUARY

INDIA

Call to Remembrance: "Remember them that are in bonds."
Heb. 13:3.

Suggested Topics:
The Youth of India
Christ for India
India for Christ
Frontiers

MARCH

STEWARDSHIP

Call to Remembrance: "Remember the Lord giveth thee power to get wealth."
Deut. 8:18.

Suggested Topics:
"Bring Ye All the Tithes."
"As God hath Prospered."
"Abound in this Grace Also."

Report of the Contributions to the Women's General Missionary Society of the United Presbyterian Church of North America from October 1, 1937 to January 31, 1938

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Ass'n. Work: Orphans' Home	Women's Ass'n. Work: Home for Aged People	Women's Ass'n. Work: Columbia Hospital	Isaiah	Temperance	New World	Foreign Field Survey	Miscel.	TOTAL
Albany	99.25																2.00	.50	101.75
Allegheny	825.00	955.00	394.00	208.00	286.00	71.00	13.00	70.00	59.00					20.00	30.00		52.40		2983.40
Argyle		212.00	268.00														37.20		517.20
Arkansas Valley	89.50	657.00	2.00	2.00	2.00	3.00	7.00	10.00	3.00	.50				1.00	1.00		38.00		816.00
Beaver Valley	115.00	364.00	84.00	31.00	41.00	26.00		32.00	20.00	33.00				35.00	21.00		14.00		816.00
Big Spring	21.00	99.00	17.00	3.00	3.00	2.00	7.00	5.00	2.00	3.00	3.00	2.00	1.00	3.00	3.00		19.20		193.20
Boston	35.00	400.00															14.10		449.10
Butler	109.00	127.00	122.00	49.00	63.00	31.00	10.00	25.00	45.00		27.00			9.00	29.00		6.70		652.70
Caledonia	52.00	191.00	52.00	13.00	38.00			10.00		3.25				1.00					360.25
Cedar Rapids	3.00	237.00	3.00	25.00	4.00	1.00	3.00		1.00					1.00	2.00				280.00
Chartiers	39.00	992.00	318.00	20.00	36.00	23.00	14.00	100.00	18.00	17.55	1.00	1.00	1.00	33.50	18.00		31.10		1663.15
Chicago	49.00	416.75	79.00	46.00	60.00	8.00	17.00	26.00	16.00	4.45	11.00	7.00	5.00	10.00	13.00				768.20
Cleveland	33.00	180.00	42.00	15.00	21.00	14.00		25.00	9.00					4.00	12.00				355.00
College Springs	50.05	542.00	7.00	3.00	4.00	3.00	14.00	32.00	3.00	4.65	3.00	3.00	3.00	2.00	5.00		4.00		682.70
Colorado	63.50	169.00	25.00	11.00	4.00	10.00	45.72	15.00	11.00		1.00	1.00	1.00	5.50	10.00		15.60		388.32
Concordia	2.00	2.00	2.00	2.00	2.00										1.00				11.00
Conemaugh	3.00	257.00	3.00	3.00	3.00	3.00		19.00	3.00	3.65		1.00		4.00	4.00		1.90		308.55
Delaware		263.00															11.15		274.15
Des Moines																	10.70		10.70
Detroit																			
Hudson	27.00	223.00	2.00	19.00	19.00	9.00			9.00	4.00	1.00		4.00	3.00	13.00		1.00		334.00
Idaho	12.00	18.00	12.00	5.00	7.00	4.00			3.00	1.00				3.05	4.00		1.50		70.55
Illinois Southern	16.00	185.00	22.00	9.00	4.00	6.00		18.00				32.00			12.00		67.60		371.60
Indiana	19.00	85.00	18.00	6.00	16.00	7.00		20.00	7.00	1.50			3.00	1.00	5.00		4.90		193.40
Kansas City	56.00	246.00	12.00	10.00	1.00	1.00		6.00	6.00								7.60		345.60
Keokuk	18.00	139.00	34.00	8.00	4.00														203.00
Kiskiminetas	30.00																		30.00
Lake	31.00	276.00	54.00	23.00	28.00	15.00			17.00				44.00		12.00		1.80		501.80
Los Angeles	73.00	400.00	100.00	49.00	49.00	32.00	10.00		35.00	4.75				2.00	9.00		4.95		768.70
Mansfield	55.00	141.00	46.00	15.00	22.00	12.00		3.00	14.00	4.35				2.00	9.00		15.50		338.85
Mercer		248.48						10.00									7.00		265.48
Monmouth	7.00	173.00	14.00	7.00	10.00			20.00	4.00					1.00	4.00		3.90		243.90
Monongahela	222.00	2395.00	634.00	105.00	480.00	65.00		65.00	55.00	35.00				70.00	40.00		108.00		4274.00
Muskingum	59.00	564.00	28.00	28.00	16.00	9.00		19.00	9.00	9.40				5.00	8.00		24.40		778.80
Nebraska	36.00	362.00	38.00	15.00	16.00	7.00			6.00			1.00		1.00	5.00		2.00		489.00
New York																	4.65		4.65
Ohio First	25.00	430.00	28.00	19.00	28.00	12.00		24.00	13.00		10.00	2.00	3.00	7.00	10.00		16.00		627.00
Ohio Northwestern	19.00	87.00	31.00	11.00	12.00	4.00	2.00	11.00	1.00						6.00		4.20		188.20
Oklahoma	85.00	63.50	10.00																158.50
Oregon	28.00	370.00	8.00	3.00	7.00	3.00	1.00	1.00	5.00	4.00				6.00	2.00		1.10		439.10
Philadelphia	245.00	500.00	505.00	63.00	88.00	43.00	3.00	10.00	40.00	18.00				20.00	12.00				1547.00
Puget Sound	50.00	54.00	30.00	16.00	15.00	2.00			4.00	2.00	3.00		3.00	1.00	4.00		28.00		212.00
Rock Island	23.00	67.00	45.00	3.00	3.00	1.00			1.00						1.00		11.20		155.20
San Francisco	19.00	149.00	19.00	18.00	18.00	8.00	2.00		9.00	1.00				4.00	6.00		1.40		254.40
Spokane	30.00	65.00	20.00	5.00	9.00	2.00			1.00						2.00		17.00		151.00
Steubenville	105.00	260.00	42.00	3.00	33.00	1.50	5.00	77.00	28.00	8.35				3.50	3.00				569.35
Tennessee																			
Uncompahgre	5.00	15.00	5.00	1.00	1.00	1.00			1.00	1.00				1.00	1.00		4.00		36.00
Vermont										1.50				3.00			7.65		12.15
Westminsterland	139.00	1202.00	190.00	75.00	67.00	46.00	8.00	36.00	49.00	24.00				23.00	56.00		68.10		1917.10
	33.00	142.00	22.00	7.00	25.00	13.00		15.00	22.00	10.00	5.00			2.00	12.00		2.00		314.00

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Statistical and Efficiency Department

Edited by MRS. EDGAR B. MURDOCH
Statistical and Efficiency Secretary
55 Morgan Avenue, Washington, Pa.

"THIS IS A TALK ABOUT"—ANNUAL REPORTS

The last month of the church year has arrived and the time for recording our achievements is at hand. It is a period of stress and worry for both Presbyterial and General Secretaries but their heavy task could be made much lighter if every secretary handling annual reports would be PROMPT, ACCURATE, and CAREFUL to fill out blanks AS REQUESTED. Let us trace the steps of such a secretary.

If she is a Presbyterial secretary she will open the packet of blanks as soon as received and read the sheet of instructions inclosed in it. In compliance with it she will mail the blanks to all societies by *March* 5th. This gives time to replace any going astray before the society time limit expires. Upon the return of the reports she will check them, correcting any mistakes, never setting down the total as given without verifying it. If cents have been included she will omit all except those in the Thank Offering. In making out her report on the large report sheet she will list the societies in alphabetical order according to congregations. She will write clearly and legibly every name, address, and figure. Many people write beautifully but not legibly, resulting in printed errors. She will check carefully to be sure nothing is omitted and all totals are correct. She will be especially careful that the total of all the columns added across the foot of the sheet agrees with the Grand Total added from top to bottom. (Sometimes it does not.) Having made sure the report is correct she will mail it in time to reach the proper Board secretary by *April* 15th, remembering that the envelope will require at least a six cent stamp.

If she is a society secretary she too will read the inclosed sheet of instructions and follow them carefully. She will not include cents but have amounts divided in even dollars so the society will be credited with all it has given. She also will write clearly, fill in each item and make sure totals are correct. She will make use of the detachable section at bottom of the blank to give extra information, and for questions or suggestions she wishes to come directly to the attention of the Board. She will without fail see that her report reaches the Presbyterial secretary by APRIL 5th, thus helping to keep her presbyterial on the Honor Roll.

The same process applies also to the Efficiency Secretaries. They too must read and follow the instruction sheet and make careful, accurate reports. All presbyterial secretaries should make earnest effort to secure a report from every society. The failure of one society to report pulls down the average of the whole presbyterial in every department. Will not the societies co-operate?

Almost a month of the year remains. There is still time for every society to raise its Efficiency rating, time to secure a new member, another Magazine subscription, to form a Prayer Group, a Young Woman's or Junior society, to gain a tither, and to add a little to your last contribution. Have we done our best for our Master this year? Are we willing to let the record stand?

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth Ardrey, 1924 — Sialkot City
Miss Helen Artman, 1920 — Sialkot City
Miss Kathryn Beattie, 1920 — Lyallpur
Miss Roma B. Beatty, 1909 — Badomali
Miss Hazel Bennett, 1908 — Gujranwala
Miss R. Jean Black, 1921 — Sangla Hill
Miss Lois Boyd, 1918 — Sangla Hill
Dr. Anna Bramson, 1936 — Sialkot City
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, 1926 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Margaret Fehlman, 1913 — Zafarwal
Miss Betsy Fleming, 1913 — Sargodha
Miss Vida J. Graham, 1922 — Pathankot
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Kate A. Hill, 1896 — Sialkot City
Miss Janette Howland, 1921 — Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Olive Laing, 1912 — Sialkot City
Miss Sarah Jane Lamont, 1928 — Sialkot City
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Lillian A. McConnell, 1902 — Jhelum
Miss E. Marjorie McCrory, 1936 — Gujranwala
Miss Maude M. Miller, 1925 — Sheikupura
Miss Henrietta Moore, 1898 — Rawalpindi
Miss Margaret L. Murdoch, 1924 — Campbellpur
Miss Marian T. Peterson, 1930 — Zafarwal
Miss Willa M. Ramsey, 1921 — Sialkot City
Miss Grace N. Ranson, 1936 — Sangla Hill
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Kate E. Spencer, 1918 — Sargodha
Miss Vivian Trimble, 1921 — Pathankot
Miss Ruth A. Warnock, 1913, 1936 — Sargodha
Miss Helen V. Weede, 1928 — Sheikhupura
Miss Georgia Wengert, 1920 — Pasrur
Miss Dora A. Whitely, 1911 — Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 — 211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Minnie Beatty, 1912 — 834 Ridge Ave., N. S., Pittsburgh, Pa. Telephone FAirfax 1240
Miss Theresa I. Brownlee, 1922 — Sylvia, Kansas
Miss N. Addaline Brandon, 1931 — 1072 Liberty St., Meadville, Pa.
Miss Laurella G. Dickson, 1897 — 719 N. W. 24th St., Oklahoma City, Okla.
Miss Flora Jameson, 1903 — 82 Bonvue St., N. S., Pittsburgh, Pa.
Miss Mary Kyle, 1904 — 212 N. Detroit St., Xenia, Ohio
Miss Elizabeth F. McConnell, R.N., 1931, c/o Rev. J. R. Jackson, 2168 E. York St., Philadelphia, Pa.
Miss Helen C. Sharp, M.D., 1932 — 620½ N. Broadway, Pittsburg, Kansas
Miss Rose Shereda, 1928 — Solon Springs, Wis.

RETIRED

Miss Emma Dean Anderson, 1881 — 231 Franklin St., Slippery Rock, Pa.
Miss Ella M. Gordon, 1893 — Pattersonville, New York
Miss Mary A. Lawrence, 1893 — c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 — 134 W. 7th St., Rushville, Ind.
Miss Rosa McCullough, 1879 — Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886 — Penn & Trenton Aves., Wilkinsburg, Pa.

EGYPT

Miss Hazel E. Anderson, 1937 — Cairo
Miss Ella M. Barnes, 1911 — Cairo
Miss Margaret A. Bell, 1901 — Fayoum
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Assiut
Miss Alta G. French, 1925 — Beni Suef
Miss Elsie French, 1909 — Cairo
Miss Martha C. Glass, 1922 — Cairo
Miss Eulalia D. Grether, 1920 — Tanta
Miss Alice Grimes, 1924 — Minia
Miss A. Constance Harper, 1937 — Cairo
*Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Bernice L. Knowles, 1932 — Assiut
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Jeannette McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919 — Cairo
Miss Mabel McMichael, 1937 — Cairo
Miss Carol E. McMillan, 1906 — Tanta
Miss Helen J. Noordewier, 1921 — Luxor
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Luxor
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Mrs. Rachel Tracy Seiver, 1925 — Fayoum
Miss Edna B. Sherriff, 1920 — Cairo
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Cairo
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Laura B. Walker, 1904 — Mansura
Miss Ethel L. Weed, 1919 — Alexandria
Miss Elizabeth S. White, 1924 — Alexandria
Miss Ida B. Whiteside, 1913 — Luxor
Miss Ruth M. Williamson, 1924 — Tanta
Miss Elizabeth Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Zagazig
Miss Ruth A. Work, 1904 — Assiut
Miss Laura Wright, 1921 — Tanta

NOW IN THIS COUNTRY

Miss Helen R. Brownlee, R.N., 1934 — 215 Ridge Ave., Washington, Pa.
*Miss Minnehaha Finney, 1894 — 121 N. 7th St., Sterling, Kan.
Miss Alfretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss E. Roxy Martin, 1901 — 1239 Filmore St., Frankfort, Philadelphia, Pa.
Miss Lillian McClelland, 1923 — 126 N. First Ave., Tucson, Arizona
Miss Ruth McCleery, 1931 — Vegreville, Alberta, Canada
Miss Sarah B. Meloy, 1923 — 1575 Florence Ave., Evanston, Ill.

THE SUDAN

Miss Isabel Blair — Omdurman
Miss Mary E. Coie, 1919 — Khartum North
Miss Una Coie, 1918 — Khartum North
Miss Elsie E. Grove, 1912 — Dolaib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Aulora R. McIntyre, 1911 — Wad Medani
Miss Mary Jane McKnight, 1922 — Khartum North
Miss E. Verna Pillow, 1930 — Omdurman
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartum North

NOW IN THIS COUNTRY

Miss Marguerite McClellan 1926 — 228 S. Water St., Olathe, Kans.

(Continued on page 3, cover)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c/o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson—Cairo
Dr. and Mrs. C. C. Adams—Cairo
*Rev. J. R. Alexander, D.D.—Assiut
Dr. and Mrs. E. M. Bailey—Minia
Dr. and Mrs. W. T. Fairman—Cairo
Rev. and Mrs. Dalton Galloway—Luxor
Dr. and Mrs. H. K. Giffen—Assiut
Rev. and Mrs. W. P. Gilmor—Alexandria
Rev. and Mrs. F. D. Henderson—Assiut
*Dr. and Mrs. L. M. Henry—Assiut
Dr. and Mrs. W. W. Hickman—Assiut
Mr. and Mrs. F. S. Hoyman—Assiut
Dr. and Mrs. H. S. Hutchison—Tanta
Rev. and Mrs. W. B. Jamison—Tanta
Rev. and Mrs. H. E. Kelsey—Fayoum
Rev. and Mrs. James E. Kinnear—Mansura
Dr. and Mrs. C. A. Laughead—Assiut
Dr. and Mrs. N. D. McClanahan—Assiut
Prof. and Mrs. M. C. McFeeters—Assiut
Rev. and Mrs. H. A. McGeoch—Benha
Rev. and Mrs. Willis A. McGill—Cairo
Dr. and Mrs. R. T. McLaughlin—Cairo
Dr. and Mrs. W. T. Moore—Tanta
Mr. and Mrs. W. W. Nolin—Alexandria
Dr. and Mrs. H. E. Philips—Alexandria
Dr. and Mrs. W. H. Reed—Beni Suef
Dr. and Mrs. A. A. Thompson—Assiut
Dr. and Mrs. F. S. Thompson—Assiut

ON FURLOUGH

Dr. and Mrs. E. E. Elder—Apt. 21, 71 Martin St., Cambridge, Mass.
Rev. and Mrs. E. E. Grice—5821 Maryland Ave., Chicago, Ill.
*Rev. S. G. Hart, D.D.—New Wilmington, Pa.
Rev. and Mrs. E. R. Jamieson—6457 Benvenue Ave., Oakland, Calif.
Dr. and Mrs. F. C. McClanahan—New Concord, O.
Dr. and Mrs. C. P. Russell—88 Alexander St., Princeton, N. J.
Rev. and Mrs. W. J. Skellie—87 Sherman St., Hartford, Conn.

PUNJAB, INDIA

Dr. and Mrs. D. E. Alter—Rawalpindi
Dr. and Mrs. Stuart Bergama—Taxila
Rev. and Mrs. James D. Brown—Sialkot
Rev. J. G. Campbell, D.D.—Pasrur
Dr. and Mrs. H. C. Chambers—Gujranwala
Rev. and Mrs. J. H. Colvin—Gurdaspur
Prof. and Mrs. W. J. Downs—Rawalpindi
Rev. and Mrs. R. A. Foster—Sialkot
Dr. and Mrs. J. C. Heinrich—Martinpur, Sheikhupura Dist.
Rev. and Mrs. J. A. McArthur—Gujranwala
Dr. and Mrs. J. A. McConnelee—Gujranwala
Rev. and Mrs. Robert Maxwell—Sialkot
Mr. W. H. Merriam—Gujranwala
Rev. and Mrs. Paul A. Miller—Zafarwal
Mr. and Mrs. C. C. Millson—Gujranwala
Dr. and Mrs. S. C. Picken—Sargodha
*Rev. E. L. Porter, D.D.—Taxila
Miss Gwynaeth R. Porter, R.N.—Taxila
Rev. and Mrs. Jay W. Ranson—Sangla Hill
Rev. and Mrs. W. H. Ross—Lyallpur
Rev. and Mrs. J. H. Stewart—Pathankot
Dr. and Mrs. R. R. Stewart—Rawalpindi
Rev. and Mrs. Wm. Sutherland—Campbellpur
Mr. and Mrs. F. A. Whitfield—Gujranwala

ON FURLOUGH

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*Dr. and Mrs. M. M. Brown—519 South "J" St., Lake Worth, Florida
Mrs. J. G. Campbell—602 University St., Wooster, O.
Rev. and Mrs. E. V. Clements—New Wilmington, Pa.
*Rev. and Mrs. Osborne Crowe—New Wilmington, Pa.
*Rev. D. R. Gordon, D.D.—332 Carroll Park, W., Long Beach, Cal.
*Dr. and Mrs. J. H. Martin—New Concord, O.
Mr. and Mrs. W. H. Merriam—Van Gundy Hall, Monmouth College, Monmouth, Ill.
Rev. and Mrs. Hugh M. Milne—112 W. Willow St., Wheaton, Ill.
Mr. and Mrs. C. A. Stewart—415 Elizabeth St., New Castle, Pa.
Rev. and Mrs. J. B. Cummings—500 Schaff Bldg., Philadelphia, Pa.
Rev. and Mrs. H. S. Nesbit—500 Schaff Bldg., Philadelphia, Pa.
Dr. and Mrs. H. J. Stewart—New Wilmington, Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair—Nasir, Sobat River
Rev. and Mrs. J. L. Anderson—Omdurman
Rev. and Mrs. W. D. McClure—Akobo post, via Malakal
Mr. and Mrs. J. P. McKnight—Khartum
Rev. and Mrs. Glenn P. Reed—Doleib Hill, Malakal
Dr. and Mrs. R. F. Shields—Khartum
Dr. and Mrs. Paul J. Smith—Nasir, Sobat River

ON FURLOUGH

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Rev. and Mrs. J. A. Heasty—Caldwell, Kansas
*Dr. and Mrs. G. A. Sowash—New Wilmington, Pa.

ETHIOPIA

Dr. and Mrs. John A. Cremer—Addis Ababa
Rev. and Mrs. Duncan C. Henry—Addis Ababa

ON FURLOUGH

Dr. and Mrs. V. F. Dougherty—642 N. E. 11th St., Oklahoma City, Okla.

(*) Retired from active service.

A LITTLE TIME APART

DAWN OF A NEW DAY

With heavy hearts and sense of loss,
Since Jesus died upon the cross,
Some women came at break of day
To the place they thought His body lay.

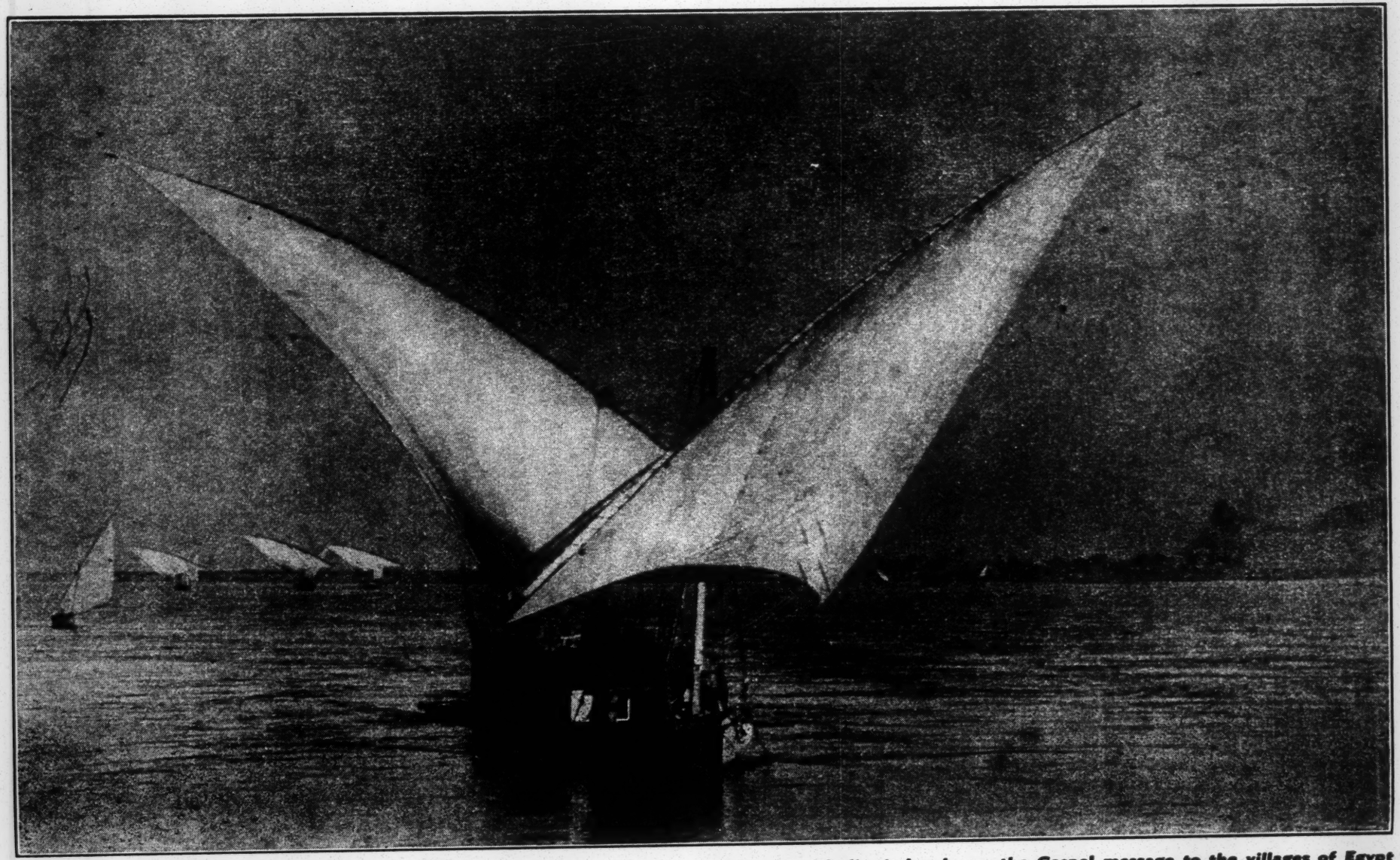
A gift of love they came to bring
For Him whom they had owned as King.
An opened tomb brought them surprise,
And a white-robed angel met their eyes.

The angel said to soothe their fear,
"Ye seek your Lord: He is not here.
Why seek ye Him among the dead?
For He is risen, as He said."

Then turned they from that holy place
And straightway met Him face to face.
Before Him they in worship fell;
But He bade them rise and said, "Go tell."

Then went they forth with souls elate
His wondrous message to relate,
The good news which drives grief away,
The message of the Easter Day.

(Mrs. Chas. W.) Elsie Wehling Fulton,
Secretary of Prayer Group.



THE IBIS, Mission Boat. Built as a pleasure boat, owned for a time by a maharaja of India, it has borne the Gospel message to the villages of Egypt since 1860.